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MAY, 1890.

ADDRESS AT THE FUNERAL OF JONATHAN YOUNG SCAMMON.

Delivered at the funeral services held at his residence, Fernwood Villa, Chicago, March 20, 1890.

WHEN the Lord calls a man from the natural into the spiritual world, the change is one that we may more truly call a step in life than a pause in death; it is far more truly a waking than a sleeping; it is more really a meeting than a parting. For that spiritual world is eminently a living world where all live unto God, whereas here all that we see is subject to change and decay; and the meeting there is forever while the parting here is but for a time. Moreover, the man himself and all that is his in affection, thought, interest, and motive lives; while it is only the body that dies and is laid aside as a garment outgrown or no longer fitted for the clime to which the soul is gone. In the kingdom of the Heavenly Father's Love and Providence nothing dies, nothing goes backward, nothing stands still. Every stage of life is a step of progress towards a higher. The material world is for the human body; the body is for the soul; the soul is for its own world; death is but a step upward into this higher and more perfect life, which when compared with this earthly life in importance, is like the life of manhood compared with the training at school; and which in duration cannot be compared, any more than eternity can be compared with a moment of time. The end, the frui-

tion, the reality of life, its real harmonious development is first entered upon in the spiritual world; that is the life of man, for which everything in this natural and brief term of probation on earth is provided; whether it be in years few or many; in labors and trials and sufferings, in successes and great achievements, in patient endurance, in privations and disappointments, the meaning and the real purpose of all this earthly life is first unfolded and made plain there. Here the character is forming, changing, growing, shaping itself to some eternal use of the Lord's providing, that use to which each soul is called in its creation — there it enters upon this real, permanent, abiding career in which the soul will find its highest happiness because of its more perfect development in the uses to which it is most perfectly fitted. The life that is there entered upon is accordingly a most essentially real, human, and substantial life.

The reality of this world which we name matter but of whose substance we know so little, is as but a shadow when compared with the reality of the spiritual world, which is the real home of the spirit of man; and even our material bodies are but fragile, evanescent shapes of that real, substantial, spiritual body, which at death steps forth into conscious life, and which is to live forever in the spiritual world. For just as all the changing, decaying, vanishing world of matter is to the world of mind, so is the perishing body of clay as compared with the immortal body of spirit, created not of dust, but by the breath of God, and as such, forever above the accident and decay of matter. This idea that when we die we have no longer a real body, or that we no longer live in a real world, is essentially anti-Christian, worse than pagan and wholly unworthy of the holy religion we profess. In the whole book of Divine Revelation from beginning to end there is nothing that lends the least countenance to the idea that men live after death in any other form or manner than as men, as human beings in a substantial world of human surroundings, and human occupations and uses.

If we think of all the revelations made to man as recorded in Scripture, whether by the appearing of angels who were

seen as men, who spake and behaved as men, or by the declaration of prophets and seers whose spiritual eyes were opened to look into that world — we cannot form any other idea of that world than that it is a real, substantial world where men go immediately when they die, and where they continue to live forever in a complete human form and existence and to engage in the several exalted uses which the spirit and mind of man alone is created to fulfil. And when we consider that that life is eternal, how brief seems the little span of even the longest life on earth, and by the side of the meetings there, and the associations there formed, how comparatively unimportant seems the short interval of parting here, and the most binding and imperative of merely earthly relations. The child from its mother's breast into the world of man's activity, labor, achievement, and delight! so the spirit of man from this brief stage of natural life and nourishment into its own eternal, real world above!

Short as life is here, however, it is of immeasureable importance in its relation to the life to come, and as viewed by us who remain behind, it is full of all that is dear and precious, for in those who leave us it is all that we have known and loved, it is the all that they have been to us.

And here I will ask you to glance with me at a brief retrospect of the nearly fourscore years of earthly life of him who is called from our midst to enter upon the real career above, and the works of whose life here, as they are all that he carries with him hence, are all that remain as a memory of him below.

It seems a long span of life, nearly eighty years. It covers a very large proportion of the time of our national existence. How great the changes that have taken place during that time. Dynasties have risen and gone; many an earthly fame achieved and lost again; new States have come into existence; and the half of our continent changed from a wilderness into a busy, thriving civilization. Political, social, industrial, and religious changes such as were formerly measured by centuries have, in this age of the world's great crisis in passing from the old to the new order of things, followed almost with the

succeeding decades. Our brother's span of life has been long as measured by the much of life, of life's activity, and of life's useful labor that has gone into it. Mere lapse of years do not count in the soul's life; what is done, what is lived, what is felt in the common concerns, what is endured in the common struggles of mankind toward better things — this alone is reckoned in the estimate of the spirit's years. In all the interesting events of this century so marked in history few took hold with more interest and vigorous sympathy, with a more intelligent, deep, and truly human interest, than he who has left the following of earthly events to enter upon the study of higher things. His studies and interest were not confined to the locality in which he lived; with a broad, intelligent vision, he took in the signs of human progress the world over, and up to the last delighted to feel himself to be a part, and an active and living part, of the larger man, which all civilized living goes to produce. In the sense of broad, large living his life was not only full of years, but of rich human experience and the discipline that counts in the preparation of men for the higher citizenship of the great society above.

The secret of this truly wide-reaching interest in this world's life, which was so marked a characteristic of our brother's life, lay in the fact that to him it all had a deep, connected, and manifest meaning. He did not believe that this world was plunging on its way driven by the winds and waves of accident or mere unintelligent material forces. He believed in a Pilot at the helm; that the voyage of collected humanity is directed to a haven; that heaven, a perfected human society in an "eternal world" is the end of creation and the true destiny of man, and that all events on earth are controlled by an infinite wisdom to the realizing of this end.

Of his services in the various public and official positions he has filled in this city and State, I do not propose to speak. Many here are more familiar with them than I. In many important works, involving very largely the development of Chicago into its present dimensions and importance, he has been an active and leading participant. Of strong convictions,

unbaffled courage, and an ever fresh buoyancy of spirit he loved to gaze before rather than behind, and in unfaltering trust in God's wise and loving government of the world, he planned for large things and set the aims for himself and for his beloved city upon a high level. It is from characters like his that society grows, and the communities get their distinctive traits and their human worth. The inner mental life of a city is a substantial growth, incorporating daily into it the knowledge, the experience, the refinement, the moral and religious convictions of every member of the community, and in the degree of their possession of these qualities. These are the permanent heritage that every strong mind and influential worker leaves to his neighborhood. The forces that educate and enlarge and ennoble the minds of the people, these can be contributed to a city only by large minds, and though they may lead to, they do not come by any material enlargment or accumulation of wealth. But when given they remain. The destructive flames of a great conflagration may sweep the whole city into ashes ; the institutions, the aspirations, the character which large minds have given the people remain, the monuments which no earthly accident can destroy. I need only suggest the many helpful and healthy ways in which the life of our brother has gone out in the shaping of the growth of this city and its development. Not alone in its early material advancement, in literary, educational, and political movements has his influence been distinctly felt, both here and in the nation at large, but what tells more than all else in the culture of any community, and what is deserving of grateful recognition in these days of shaken and vacillating religious faith — our brother maintained with unwavering confidence, and ever deeper and more precious realization of their worth, the great fundamental verities of the Christian faith.

He was of that cast of mind to form his religious convictions in his own calm reflection and judgment, rather than on prevailing opinion around him. So he accepted in the ripe vigor of his early manhood the faith of the New Church and the theology and philosophy given through Swedenborg for the reformation of existing Christianity and the inauguration

of a new age of the world. It was this clear, unhesitating faith that an old world is passing away and that the Lord is verily in heaven and in earth, making all things new — this is what lent him that hopeful gaze, that courageous step forward, that undismayed heart, which no trouble could cloud over or cast down. He believed in a bright future which God has in store for the church, for our country, for this city. It is because he believed that most comforting promise, which he wore as a frontlet between his eyes and graved as on the door posts of his house, "*Dominus providebit*" "The Lord will provide," that in him was always found a word of cheer and the command to go forward, and the feeling that things were not as bad as they looked. And this faith of the New Church for which he contended alone in its early days against many obtacles and in disseminating which he labored incessantly and with unselfish devotion during the years of the implanting of civilization here where he had come to find a wilderness — this faith lost not its clearness for him as the years wore on, as the ardor of youth passed away, not even when the spirit of agnosticism and of denial came in to usurp the place which orthodoxy used to hold, in a large portion of thinking minds. With the delight of a newly-won disciple, he remained faithful to his religion to the end, finding in it in his declining years a source of unfailing comfort amid trial, of trust in the wise and loving government of God over the affairs of the world, and of hope for a real and happy existence after death.

In an affectionate letter which he sent to the congregation the last Sunday but one before his death, he avowed his entire and peaceful trust in the Lord's good Providence regarding him, whether for here or hereafter; saying that he felt like a child reposing in its mother's arms, enveloped in the sphere of her protecting love and care.

In this peaceful confidence, at a ripe old age, surrounded by those most dear to him, feeling beneath him the Everlasting Arms and over him the love of his God and Saviour, after a brief season of pain, he passed quietly away.

How great cause have we for thankfulness to the Heavenly

Father for the revelation of Divine Truth which was to be the counsel and support of this long and useful life of our brother, and to illumine the passage into the eternal world with such a light; and which shines upon us for our consolation in the grief of separation. For it lifts our gaze to Him who is the light and life of man, who is the resurrection, in whom alone we all shall find eternal life, and in whose Divine Humanity we behold the one God, whom all may know; the visible God revealed to an intelligent belief and to our devout adoration, as the one true God and Eternal Life, our Lord and Saviour, Jesus Christ. And to Him be all honor, praise and glory and thanksgiving, now and evermore. Amen.

Washington, D. C. FRANK SEWALL.

JONATHAN YOUNG SCAMMON.

THE Hon. Jonathan Young Scammon departed this life at his late residence at Fernwood Villa, in Hyde Park, in the city of Chicago, Monday morning, the 17th of March, 1890. He was born in Whitefield, Lincoln County, Me., on the 12th of July, 1812. He moved to Chicago in September, 1835, when there were not more than two thousand inhabitants, and he became conspicuously identified with all that belongs to the founding and growth of its prosperity, and with the progress of the West.

The first receiver of the doctrines of the New Church in Northern Illinois, while reporter of the Supreme Court of the State, he became acquainted with Jonas Rawalt, of Canton, and on June 3, 1839, they, together with John Randolph, issued a call to the "Receivers of the Heavenly Doctrines of the New Jerusalem in the State of Illinois" to meet at Canton on the 6th day of July in the same year for the purpose of bringing "our scattered energies together, of forming acquaintance with each other, thereby extending the social sphere of the church, and to take such steps as may be deemed

essential in our isolated condition to enable us to come more fully into order." At that meeting the Illinois Association was organized, and from that time to the day of his death Mr. Scammon was actively identified with it, and as one of its representatives with all of the activities of the General Church. The Chicago Society was not organized until 1843, and then consisted of only three members; but Mr. Scammon had begun essentially the Chicago Church immediately on his settlement there in 1835. Believing that an "individual man who is receptive of the Divine love and wisdom" is a church in its least form, he commenced as such church "solitary and alone" to hold New-Church worship in his office. The next year he became acquainted with and introduced the doctrines to Vincent S. Lovell, and after his marriage to Miss Mary Ann H. Dearborn, of Bath, Me., who was also a receiver, these three met regularly for Sunday morning worship, and invited those interested to attend. It was this courage of his convictions, and energetic fidelity to what he conceived to be his Christian duty, which made his influence so conspicuous in the Chicago Society, in the Association, and in the General Church.

Whoever shall write the biography of J. Young Scammon as a New-Churchman will have contributed no small part of the history of the General Convention for the last fifty years. We know of his strenuous endeavor in the beginning and throughout that it should become a representative body composed of State Associations, and can see the evidence of his influence in the Illinois Association in its delay in uniting with either of the then existing Conventions until 1846, when a favorable reply had been made from the General Convention to the overture of the Association in that regard. We see him taking strong ground as to the importance of Missions in a communication to the General Convention in 1839; and in 1845 moving in the Convention the constitution of a Board of Missions. We may remember his early interest in the purchase of the *New-Church Messenger* published at Cincinnati, the successor of the *Medium;* and that it was at his suggestion, and mainly by his generous contribution, that it

was purchased and established at New York as the weekly organ of the Convention. We know how often his business ability and his wealth were brought into requisition to keep the *Messenger* and the Convention's Board of Publications in good standing, until its reorganization in 1871 with its $50,000 fund; and how earnestly he labored in 1881 and 1882 to prevent its separate incorporation and maintain its character as a subordinate Board of the Convention, consistently with his idea from the first that the work of the Board should be directed by the Convention, and the depositaries in Boston, Philadelphia, and Chicago maintained by local contributions, should equally with New York be the agents of the Board. His words to Convention in 1871, "It is not in accordance with our American ideas to concentrate all our operations at any one point or in any one State, except as a temporary measure," represent the idea which he labored to carry out in his earnest efforts and generous contributions to advance the work of the press, which he regarded as only second in those general uses which belonged distinctively to the Convention. The provision for an orderly ministry and regulation of its functions he allowed to be the first use of Convention, and his influence and the presence of his idea of the "great American principle of constitutional law," is manifest in all its debates and legislation upon that subject. When the Convention met in Chicago in 1853, he succeeded in securing an entire revision of its Constitution. Looking back to that event in 1871, he said it "marked the era of a 'new departure.' Up to that time," he says, "we had a long and cumbersome Constitution, modelled very much upon the principle of colonial regulations for the government of communities during their condition of minority. Its particular directions, however well suited and useful they might have been to the infancy and early childhood of its existence, interfered, it was felt, with the legitimate freedom of the Convention, and impeded its useful action. The Constitution was therefore much simplified, and an attempt made to set before the New-Church people an express declaration that, while we acknowledge in the fullest sense the use of the ministry and the

necessity for its orderly and efficient establishment, yet we were neither a hierarchical institution, nor were we disposed to interfere with the freedom of others."

"To remove all occasion or pretence for clamor or misapprehension upon these subjects, we declared that 'the authority of all ministers and licentiates under this Constitution is conferred upon them as officers of this Convention'; thus expressly negating any claim to regulate the ministry, or interfere with its members, except so far as they were our ministers and officers — our representatives, deriving their authority and power, so far as we attempted to confer or regulate the same, from the free and voluntary action of the Convention, and accepting their positions in obedience to it; thus expressly acknowledging the great American principle of constitutional law that all official power must be exercised in conformity to the Constitution and laws."

"Whether the ministers have any powers by virtue of their position as ministers, which are not thus conferred upon them — and if any, what — the Convention neither assumed, then nor since, either to discuss or decide." This was Mr. Scammon's conscientious opinion, maintained moreover chiefly by his influence as the order of Convention, till it again entirely revised its Constitution in Chicago in 1882, and continually reasserted by him as the foundation of all his resistance to the more recent trend of legislation in Convention. While he opposed a hierarchical priesthood in the New Church, and contended against everything in the action of the Convention which would tend to sanction and establish it, he deeply honored the ministry, and was one of the first to advocate the establishment of a Theological School by the Convention, one of the most generous supporters of it, contending to the last for its maintenance under the immediate control of Convention as one of its primary uses.

These are but hints of the scope of history in the establishment of the New Church which his biography will cover, and which the personal reminiscences of some of his co-laborers, yet living with us, may enliven and enrich. His natural endowments and his acquired abilities made him a leader of men,

and he often seemed aggressive in the pursuit of his convictions of duty; but all who knew him intimately will believe that he tried to realize what he often expressed as his ideal of brotherhood, "that we should endeavor to recognize and acknowledge the church in the brethren with whom we differ, and to respect their convictions while maintaining our own." His judgments were his own, grasped clearly and asserted fearlessly; they were rarely abandoned or changed till providentially overruled; but there was in all the deeper evidences of his inward spirit a witness to a genuine humility and abiding trust in the Lord's providential disposal of all things. He would allow no man to lead him; but where he saw the Lord's hand he was submissive as a child. In the reverses of fortune, and the deeper trials incident to misjudgment of friends who suffered reverses through him, I have never heard him in the whole course of several years' close intimacy utter a murmur, a reproach, or a complaint; but often have I heard him acknowledge the chastening of Providence as good for his soul, and humbly confess the goodness of the Lord in subduing the selfhood, and in revealing and enabling us to combat our evils.

Chicago, Ill. L. P. Mercer.

Learn to give, and thou shalt bind
Countless treasures to thy breast;
Learn to love, and thou shalt find
Only those who love are blest.

Learn to give, and thou shalt know
They the poorest are who hoard;
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give, and learn to love;
Only thus thy life can be
Foretaste of the life above,
Tinged with immortality.

Give, for God to thee hath given;
Love, for He by love is known;
Child of God and heir of Heaven,
Let thy parentage be shown. —*Selected.*

THE FAITH ONCE DELIVERED UNTO THE SAINTS.

We often hear this phrase used to designate that system of religious truth which the apostles gathered from the teachings of our Lord during His life on earth, which after His ascension they went out into all the world to preach, and which has been handed down through many generations of Christians from that day to this. In that phrase there meet a multitude of thoughts — the antiquity of the system; the eternity of truth; the Divine Author who gave it; the blessedness of those who were made its chosen vessels; and the loyalty with which its faithful disciples have ever guarded the precious gift. Well is it that we have cherished it above all other possessions; for it is the tie that joins us to our Lord, and lifts us above the conflicts and the burdens of the world, into the peace and joy of His presence. None but He can tell how many weary hearts have been cheered and comforted, how many dark minds enlightened, how many weak hands made strong, how many rough paths smoothed, how many lost and wandering souls turned back and lifted up and saved, through the power of an abiding faith in their Lord.

But this word "faith" is one which has a double meaning; and according as we read into the phrase quoted above its more comprehensive or its more restricted significance, we get a higher or a lower view of Christianity. If we use the word in the sense in which I have just been using it — the sense which comes the nearest to its old Latin source, *fides* — trust, reliance, confidence — we see in the phrase an expression of the whole spiritual attitude of the soul; we behold it looking constantly to the Lord, for the guidance and strength of His spirit, "with a sure hope and an enduring trust." But if we use the word in that narrower sense to which in process of time it became restricted, the Christian faith takes on the aspect of a series of theological dogmas, our relation to which is a purely intellectual one; and we remember how in the later days of our era, a great branch of

the Church narrowed down its conception of Christianity to this standard, and thereby seriously hampered the growth of Christian thought and Christian character in the world.

On this aspect of the phrase I would present a few thoughts.

Evolution is a lesson that the human race has been very slow to learn. The human body has attained its present state of development very gradually; the growth of the mind in clearness of perception and acuteness of reasoning has been much slower; while man's growth in religious faith — in the knowledge and love of God — has progressed more tardily still. The reason for this last fact is obvious; it simply consists in the gradual decline of man, through a period of many thousand years, from the original state of innocence in which he was, when first placed by his Maker in the world which had been appointed to be the scene of the first stages of his eternal development. This spiritual decline — this refusal to fulfil the purposes of his creation — of course meant a serious retardation in his spiritual development; and this retardation, working on the spiritual plane of man's nature, must react upon the lower, that is, the intellectual and corporeal planes of his consciousness, and produce a corresponding retardation in their development. This retardation would, of course, be more marked in the intellectual plane, and less in the corporeal, as the former stands in a closer, and the latter in a more remote relation to the spiritual plane. This decline and retardation continued, as we know, until the advent of our Lord, from which point the race began anew its *pro*gressive development.

The Jews of our Lord's time had little that could be called faith, even in the purely intellectual sense of the term; their religion consisted in being the seed of Abraham, God's chosen people, and in observing a certain established ceremonial system; and their highest aspirations were satisfied if they went diligently through all the forms prescribed by their laws and traditions. So when Christ came to bring to men the light of a new and higher revelation of Divine truth, they seemed utterly unable to comprehend His message. The words of

grace which He spoke, probably seemed to them as idle talk, and were constantly misunderstood and misjudged. Indeed, the immediate reason why they slew Him, and afterwards persecuted the Church which He founded, was not on account of His spiritual mission at all, but for a more external reason — because they saw the influence which He had with the common people, and feared lest He might stir them up to ill-advised and tumultuous demonstrations, as a result of which the Romans might interfere, and take away both their place and nation. And when, after His death, they saw that His disciples were devoted to His memory, and zealous in carrying on the work which He had begun, they feared similar things from them also, and did their best to compass their destruction.

The Christian Church differed from the Jewish, in that it had a definite system of belief concerning spiritual things; this was based on the words of our Lord, at first transmitted orally by those who had heard Him speak them, and afterwards recorded in the Gospels, and supplemented by the writings of the Apostles; and this system of belief they kept as a most important trust.

But there was one of our Lord's lessons which the Church had failed to learn. They had seen how for the traditional earthly Messiah, they had been given the Christ and His heavenly kingdom; how the law of obligation had given way to the law of love; how the old external teachings of Judaism, illumined by the light of heaven, had been converted into the higher, purer faith of Christianity; yet they refused to admit the possibility of a still higher and purer faith, and in spite of their Lord's declaration that He had many things to say unto them, when they could bear to hear them, they allowed "the Faith once delivered unto the saints" to become "the Faith once *and for all time* delivered unto the saints," and to crystallize into an established system, never to be added to, subtracted from, or in any way changed. Finally, to complete the work, they declared, in the words of Athanasius — "This is the Christian faith, which, except a man believe, he cannot be saved."

It, therefore, became incumbent on every one to receive this faith in its old, established form. Some, in whose minds the progressive tendency was strong, and whose thoughts ran far in advance of their times, had clearer visions of the truth, and refused to confine its light within the narrow bushel measure of their day; and we know how such men were persecuted and martyred by the Church, which regarded the preservation of "the Faith once delivered unto the saints" as a sacred and a solemn duty. The heretic was in its eyes a dangerous man; he must, if incorrigible, be gotten rid of, lest he should contaminate the souls of his fellow-men; and right zealously did the Church perform this task.

But in spite of persecution, the world moved on. Unbelievers became so numerous and so powerful, that the Church found it impossible longer to wield stern judgment in defence of the faith, and was forced to abandon the attempt. But long after martyrdom by the stake and the rack had ceased, legal intolerance remained, and we read how in this country, in its earlier days, the Baptists, and Friends, and others suffered therefrom; and even in some parts of Europe, traces of it still remain. And when at last, in the more enlightened nations, legal persecution gave way to legal toleration, the less conspicuous, but no less grievous form of persecution by social ostracism and contempt continued.

It was in this last way that the New Church was treated when it first appeared, and especially after it had assumed a definite stand as an organized body. It presented new doctrines, not new themes — for God, and the Bible, and the future life, and righteousness, still formed the subjects which it sought to treat; but it took a new point of view, and looked at these subjects in a higher light than did other churches. Few could see these subjects in that light; and though the old reasons for persecution had largely disappeared, the old habit of action still remained as an inheritance from past history, and was for a time and to some extent followed, even within the memory of some now living. But even this last trace has now vanished, and in this country at least the New-Churchman now stands in all respects on the same level with other Christians.

In the meantime, how do matters stand with the other Christians themselves? The disappearance, which I have just spoken of, of the old blind opposition to the doctrines of the New Church, must be considered as a direct result of the more liberal methods of thought which the rapidly increasing intellectual activity of the age has forced even into the sacred domains of religion. We all know what assaults have been made within the last fifty years upon that old monument, "the Faith once delivered unto the saints;" we know how deeply the old creeds have been uprooted; how doctrines that fifty years ago were stoutly preached and implicitly believed, have now become a dead letter; how this very subject of progression in religious faith has recently shaken one of our great theological seminaries to its very centre; and how one of our largest denominations is even now moving for a revision of its creed. A strong tide of theological development seems to have set in, and the numbers of those who have cast their lot with the growing faith, as opposed to the stationary faith, is increasing faster than ever before.

And now, coming back to our own church, we may pertinently ask — What attitude are we to assume, as New-Churchmen, toward this ever-increasing progress in religious thought? There can be but one answer to this question. As disciples of Him who came into the world to bring new truth to men, and who has given to us, in these latter days, a still higher and clearer vision of its glory, and remembering that "it is now possible to enter intellectually into all the mysteries of faith," we should rejoice at every step which our brethren take in the free and rational investigation of Divine truth, and should, in the meantime, not fail to hold high the light which enlighteneth our souls, that it may be a guide in the way of life to all who will look thereon.

But does this history of the growth of religious faith bear no deeper lesson for us? Shall we not heed the warnings which eighteen centuries of Christianity lay before us? As we look upon our brethren of the other churches, gradually making their way out of the darkness of the old errors into the light of the new truth, shall we merely stand and watch

their progress, without being inspired by their example to attempt any forward steps ourselves? Shall we fall into the error of the first Christian Church, and allow the faith now delivered unto us to harden into a rigid, dogmatic, and unprogressive system? Shall we dare say to ourselves — "The Lord has now given unto us, in the writings of the church, a full, complete, and perfect revelation of His truth; there is no higher truth that yet remains hidden from us; we, therefore, do not need to think about progressing ourselves in matters of faith?"

God forbid!

"For the hardness of your hearts," said Christ to the Jews, when they inquired His opinion concerning one of the Mosaic laws — "for the hardness of your hearts Moses wrote you this precept; but from the beginning it was not so." In the hardness of their hearts they had turned themselves away from the Lord, and caused Moses to cast away the tables of the first, the heaven-born law; and so, lest they should perish utterly, Moses must hew out two new tables of the hard slate at the foot of the Mount, and bring them again the Divine message, this time mingled with something of their own nature, of the earth, earthy; that the words of the Lord might be spoken in a language which they could all understand. So, for the hardness of their hearts, many things were written for them in this accommodated language, which the more spiritual instincts of the Christian church rejected as degrading to religion. But the Christian church itself was not a perfect church. For the hardness of *their* hearts, its people were permitted to believe many things, which today we wonder could ever have been seriously regarded by mortal minds. And for the hardness of *our* hearts, the veil still hides from our eyes many a ray of truth which our unregenerate souls refuse to look upon. I say our unregenerate souls — for the world of the present day, and we who are a part of it, are still far from the kingdom of heaven. But in order that we may be made fit for that kingdom, the Lord reveals to us the light of His truth, and enables us to raise our understanding to its intellectual comprehension, that so it may enter into us, become built into our souls, and in its turn elevate our hearts

into the regenerate life. Nevertheless, it is but a few steps that the mind can take in advance of the heart; and if the heart does not grow in grace, the mind must find its growth in wisdom checked and stunted. So is it with the individual man, and so must it be with the church as well. We know that the church is better and purer today than it was a hundred years ago, and we know that it is wiser. But however much it may have grown in grace and in wisdom, it would be presumption to affirm that it, or any branch of it, has attained anything like a complete and perfect knowledge of the Divine system of truth. The fact is, it never can attain such a knowledge; though it may grow in wisdom for a million years, it can never exhaust the infinity of God; yea, to whatever height it may attain, there must remain new degrees of truth yet to be revealed, when man, in the progress of his regeneration, shall become ready to receive them.

Not that we are ever to cast aside any of the great principles of truth that have been already revealed to us. Our Lord came, not to destroy the Law and the Prophets, but to fill them full, in the minds of His disciples, with the light of a higher faith and life; and if the Christian church had kept the faith in the spirit in which He gave it, there would have been no accretions of false doctrine to be swept away at His second advent. In the progress of our advance into higher light, our inferences, interpretations, and applications of the truth may, and doubtless will, change; but the truth itself is one and eternal.

Recognizing, therefore, the fact already established, that at many times in the past history of the world, and in many ways, God has given to mankind new revelations of His truth — through the patriarchs, through the prophets, in the person of our Lord, Jesus Christ, and in these latter days through His servant, Emanuel Swedenborg — at each time as much as man was able to receive, and could use with profit, we must look forward to new, higher, and more glorious revelations yet, in the time to come. What the nature of these new revelations will be, or in what way they will come to us, are questions of which we can, of course, form no conception now. Our Lord

did not make either His first or His second advent in the manner that the church had looked for; and when these events did take place, the preconceived views commonly held upon the subject, formed, in both instances, a serious hindrance to the progress of the new light. I use this word "revelation," therefore, in its broadest sense, as signifying the bestowal by the Lord, in any form, and in any manner, of new light upon His eternal truth. And when He knows that the time is ripe, and that man can receive and use this higher light, rest assured that he will give it in full measure, and in His own wise way.

Let the church remember this. Let it recognize the growth of religious thought in the future, as well as in the past; and casting aside all ideas, traditions, and practices which may in any wise hamper its own growth, press on toward the light.

I believe, as I look back over its history of a hundred years past, that the New Church has progressed to some extent in this way. I believe that it is now more open-minded to the truth, whencesoever it comes, than it was fifty years ago. But we are called, and not without reason, Swedenborgians. It has been said of us, and I fear not without some cause, that we pin our faith blindly upon Swedenborg. We commonly deny the statement, and we dislike the name; but if we would rid ourselves of it, we must outgrow it.

Let me not be understood here as seeking to depreciate Swedenborg's mission, or to deny the truth which it has pleased the Lord to reveal through his instrumentality. The point which I wish to emphasize is, that so long as the Lord is infinite and perfect, and we are finite and sinful, we have no right to affirm that He has no higher Truth from the Word to give us than that which He has already bestowed, or that He has not given, or may not give it to us, by any other means than the few that may lie within our ken.

Yet it is an undeniable fact, that there have been many, and that there are still some in the New Church, who take, or have taken, precisely this narrow and limited view of the Lord and His truth; who have pinned their faith blindly and exclusively upon Swedenborg, and have refused to recog-

nize as truth anything which they have not found in his writings. But as the Holy City gradually descends upon the earth, and its light illumines the world with an ever brighter and brighter glow, the catholicity of the truth is becoming more and more clearly seen ; and little by little, the church is losing its old intolerance and exclusiveness, and is entering more and more fully into the clearer light and broader charity of the new age.

And so let it continue ; not forgetting the lessons which have been already taught, not seeking to abrogate one jot or one tittle of the Word already given — but holding fast that which it hath already, till the Lord shall come. Let the New Church see to it, that its disciples, by the diligent searching of the Word of God in the highest light of the faith delivered unto them, and by living the truth which they thus learn, keep their minds open to the truth, in whatever form it may come, and whether from within or without their own communion ; welcoming with joy whatever comes in its name, and sure of its reality, if it brings increase in the knowledge, and love, and service of the Lord. Behold, He cometh ! Many a time has He come before, with this His most precious gift, and found His servants sleeping. May He find us standing, as He hath commanded us, with our lamps burning, with our loins girded, and we ourselves as servants that wait for His return ; and blessed shall we be, if the Lord, when He cometh, shall find us thus watching.

Cambridge, Mass. T. W. Harris.

Canon Liddon, in a preface to the new edition of his Bampton Lectures, expresses the opinion that the violence of modern destructive criticism is its own antidote. He says: "It clears away the brushwood which in many well-meaning but confused souls obscures the interval between an infidel premiss and its real conclusion ; and it exhibits the naked truth that between the adoration of our Lord Jesus Christ as God and the rejection of Him altogether there is no reasonable standing ground."

EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON.

V.

THE NATIONS.

Nov. 17, 1869.

I CALL this a memorable day because of the opening of the Suez Canal, which I hope has been transacted some hours since in now young Egypt. Does it not seem that the work going on everywhere is world-making? Not country-making, but world-making? Not the increasing of patriotism, but the passion for humanity? This is the double knock which comes to every door, and which so many resent; or, if they open the door, they see nobody there, because their eyes are not opened to the great Human Appealer. America is the cardinal instance; some one lately has rightly said that it is a cosmopolitan nation. So it is. But rather still, it is the big world beginning. On this principle, it is the most ambitious of States, but not with the old ambitions, but it is afire with federation — love-league of all peoples; not much consciously, but much providentially on fire. The Union everywhere. On this principle it must with its spirit beat against all merely national institutions, and seem to preach annexation, when God through it is inculcating humanity. On this principle, too, the career and success of America is our career and our success, as soon as we enter into the New World whose doors are human love wide open everywhere. So all that seems international has already in it a spirit above nations, and is a preparation for the Divine Humanity.

MIRACLES.

Nov. 22, 1869.

I am impelled to express to you my quiet happiness in the recollection of your sermon, and the whole sphere which flowed around it. I thank the Lord that I feel greatly stronger to-day for having partaken of His bread and wine in it.

One teaching struck me where the voice said, "Christ walked the sea, not to show that He could walk on water, but to go to His disciples." The common ends and deeds of love to others have, therefore, in their means, all the needful miracles of our wants, and contain miracles in them which will burst out from life through endless time.

YEAR'S END.

DEC. 11, 1869.

This year is lying down to die; and beseeching us all to lay it out without regret, without loss of time, and with fitting respect, considering as we stand by its composed arms and closed eyes, how wonderful have been its experiences in every private heart-thought, and in all its public facts. The cut Isthmus of Suez, now the way of the sea, hinting by a material sign that there may in very organization and brain geography have been such an intercepting neck between the world above and the world below, now cloven, and that spirit ships may be expected in our waters, to bring what is needed to the problem-hunted earth. . . .

I must tell you what Hjaltalin said to his wife, who was grieving sorely for her brŏther's death: "My dear, if it seemed to our forefathers good to die to go to Odin, how much more happy is death for us who look to go to Christ."

The Norseman, you see, must stand on the past, or feel it at his back, even when he is reaching out his soul's hands to the dear, dread futurity.

JOY.

DEC. 16, 1869.

I am well again, and do not even recollect what was my complaint of last week. Mercy lifts me into my saddle every morning, and I do not look backwards, or remember much.

Thank you very much for the peep you give me into your entertainment for the people. The church and the theatre met there, and blended sanctity with cheery joy. If mankind could only be amused! But what a change that implies! The willingness to come right out of the dungeons and caverns of ourselves; the willingness to cultivate social in opposition to convivial joy, to enter on the ways to awakenedness, and to turn away from the nightshade passages that drop downwards into sleep; the faith in joy as leading to joy, whose sources, like the sources of the Nile, are undiscovered, only because they are not rills but seas and skies.

Meantime, I owe it to you, that I see, not only the function of joy and abiding cheer, and the public glory that accompanies it, but also the easy, yet hard conditions, on which huge joy cometh.

SCIENCE.

DEC. 18, 1869.

I have been wrought with the nonsense of watching the poor

fasting girl, now gone home; the inhuman, unscientific nonsense; the cruel nonsense. Watching, especially hard-eyed, suspicious, odious watching, would kill a good deal in every one's higher and holier, as well as more uncommon life. And so the test itself breaks down.

Such things are wholly beyond crucifying science, and wholly concealed for apostolic-loving and all-learning science. To know them, and to sift them, we must wait until the latter science is sent into the world. At present, we can only adopt them out of the largeness of history, or reject them out of the littleness of ourselves.

Despite weather not jewelled I shine with some interior health.

LIFE.

DEC. 20, 1869.

Yes; I shall think of you and Mrs. —— clothing those poor, little ones with joy and many habiliments on this holy Christmas Feast. And may the Giver of white raiment be there; may He give away His robes to us all, that after we are clad in His conscious love, we may know how poor and naked we were before we knew and loved Him.

I said this morning to a very delicate family of governesses, who must work, "The best way for you to prolong your lives is to seem, to the over-careful, to kill youselves. There is a great health-truth in that 'He that would find his life shall lose it.' Wisdom sits over both worldly care and heavenly mission, and makes perfect the flight and mark of the mission through the shaping way of self-preservation. You will be guided to do your work and to find your rest."

The nurse's report of the Welsh fasting girl leaves no taint on that last part of her life. It reads stainless and honest.

NEW THINGS.

JAN. 7, 1870.

The main gain that strikes me in the world, today, is the separation and abeyance of mere intellectual things, and the fastenings of new perceptions and affections upon practical things; and the new faith that light will come, infant light with an eternity before it, out of all love done. Speculation is veiling and draping herself in her decorous cerements, and will sink into the earth, and be no more seen on the old ground. Curiosity, her maid, who prates of

the unseen, is also passing into a future state, where she will wed with a godly earnestness to see the way out of the present world of accepted ills, into a world of cures, and new bodies given and new constitutions.

To reach the masses without missing one woman or one man out, is the future state of knowledge upon which it is rapidly entering. And already heaven and the spiritual life can be plainly seen through the telescope of every fresh justice that has single pellucid eyes through the perceptions and recognitions of universal man. All other ages led to this, even as the present life leads also to the spiritual future life. But there is a future of nature also, and the first beginning of that future is the general, Divine, practical man.

Every year now will chronicle more and more of his birth. Whenever a piece of the old world is lovingly taken down, he is under it, and the body of the past has only to be removed in God's way, of love and faith, and the new man, world-filling, will stand before all eyes, in his proximate future state, with all angels and spirits involved in his vibrating societies.

In order to answer your question about Miss Griffiths, I trust you with one of her recent notes, which will show you what a little Sister of Holy Fire the Secretary of the Ladies' Sanitary Association is. She is a worker without fear in all things that she thinks to be good — a type of one noble order of the new women of England.

A SKEPTIC.

JAN. 15, 1870.

Today I send you this letter from Newman, which please return when you write.

Francis H. Newman is of a fibre vibrating with earnest honesty; a closed, not yet a flowing genius, but shaken with all the good and the true that he can comprehend. He has a curious dislike, not only to Christianity, but perhaps more still to the character of Christ as the Man, and thinks he discerns many blemishes in it. I fancy that any sincere denier of the supernatural in nature might reasonably do the same. To my mind even this (which I should abhor for myself) is not a serious point for him; and I only regard it as matter of thankfulness that I, from admitting more, understand more the unfeasibility of judging of my Lord by our limited temperament. . . .

To me it is one of the most surprising experiences of this life to know "how little one man can really be to another." Nobody yet knows how much, because no one has yet received the Divine Man so openly that He in him is all in all. And yet the individuality, the person of the heart and soul and mind must be maintained intact; it must stand up on the pedestal of the spheres above them. And so, also, from this side, no man yet knows how little another can help him to stand; and yet others in the personal point of life are his very planet, but for which he would be a spaceless fool.

JOHN BRIGHT.

JAN. 17, 1870.

I did not read John Bright, except in summary, but what I saw was only what John Bright has long been — a prudent but somewhat advanced Constitutionalist, useful for strength though not for guidance for the next few political miles of Great Britain's journey. He is a man who will not be an advanced thinker, and I do not know that he can be. He is one of the best Conservatives of the old that we have. He is not a Conservative of the new, nor has ever been, save in the matter of free trade.

For the rest, he is not an individual, but a piece of the government, and constrained to personal silence, and only government utterance, by the unbroken custom of his country. For that I do not blame him; his silence may pass away next month. In your country, you have not this same strong custom. Senator Sumner told me, an unimportant stranger, the mind of your President upon important things; and the correctness of the information has been since borne out. But we manage matters differently, attaining free declaration at a later date. I believe, however, that the Bright of this day is identical with the Bright of the last three years, and I hope and trust that he has lost no rod of virtue.

But events are sweeping on with such great current, such masses are becoming inspired and enforced by them, that when they sweep past particular men and leave them trying to get upon the rocks and islands of small life assurance — such men, in their leaving behind, are the marks and chronicles of the joyous speed of our Father.

The Lord God is the spiritual sea,
And also the Divine Humanity.

THE IMAGE OF HEAVEN AND THE IMAGE OF THE WORLD IN MAN.

In quite a number of places in the "Arcana" and in others of Swedenborg's works, the statement is made in substance that there is in man an image of heaven and an image of the world.

The externals of man are formed to the image of the world, but the internals to the image of heaven. (A. C. n. 9279. See also n. 6057.)

Man was created to be an image of heaven and to be an image of the world; the internal or spiritual man to be an image of heaven, and the external or natural to be an image of the world. (A. C. n. 9776.)

Man was created to the image of heaven and to the image of the world; his internal to the image of heaven, and his external to the image of the world, see above, n. 57; whether you say to the image or according to the form, it is the same. (H. H. n. 202.)

The interior things succeed in this order: innocence is inmost, charity is the inferior, and the work of charity grounded in truth, or according to truth, is the lowest; the reason why they succeed in such order is, because in the heavens they succeed in the same order; for the inmost or third heaven, is the heaven of innocence; the middle or second heaven is the heaven of charity, in which is innocence from the inmost heaven, and the ultimate or first heaven is of truth, in which is charity from the second heaven, and innocence from the third; these things must be in the same order with man; *for man as to his interiors is formed for an image of the three heavens.* (A. C. n. 6013.)

See also S. D. nos. 4603, 4607.

In another number of the "Arcana" are distinctly explained by comparison the functions of the internal man in the image of heaven, and those of the external man in the image of the world. I will give a part of the number, and the rest can be examined.

That the external man is an image of the world may be manifest from the external or bodily senses; for the ear is formed to all the

nature of the modifications of the air ; the lungs to all the nature of its pressure ; . . . the eye is formed to all the nature of ether and light.

After giving many particulars of this sort, the passage continues :

From these considerations it may be manifest that universal nature is conducive to the formation of the external of man. As now the external man is formed to the image of all things of the world, so is the internal man formed to the image of all things of heaven, that is to the image of things celestial and spiritual which proceed from the Lord, from which and in which is heaven. The celestial things therein are all the things of love to the Lord and of charity towards the neighbor ; and the spiritual things therein, are all the things of faith. . . . That the internal man is formed to the image of all these things is conspicuously exemplified in the angels who, when they appear before the internal sight, as they have appeared before mine, affect the inmost principles by their presence alone, inasmuch as love to the Lord and charity towards the neighbor flow forth from them and penetrate, and the things which are thence derived, namely, the things of faith, shine forth from them and affect. Hence it hath been made manifest, and from other confirming proofs, that the internal man, as being created to be an angel, is a heaven in the least form. (A. C. n. 6057.)

This last proof that we have an internal man related to heaven and adapted to it as the body and its senses are to the material world, is, that Swedenborg, who was still in the external man, by the presence of the angels who were in the internal man, was penetrated and affected by what was in them, as the natural faculties are by the things of the natural world. He could only be penetrated and affected by what their presence brought to him by virtue of his having faculties adapted to their life and their world, as his external was to this world.

From one of the passages quoted, we see that the internal of man meant in the passages we are considering, is not his inmost, which inmost is also sometimes called the internal, and which is said to be the dwelling-place of the Lord in us — for this is even far above the heavens, and is beyond what any

of the angels ever reach. The internal referred to is an internal which is the image of the three heavens. Thus the internal contemplated is one endowed with faculties suited to appreciate things spiritual natural, things spiritual, and things celestial, though separated by discrete degrees from each other — thus faculties, senses, as perfectly suited to each of these, as the natural faculties are to this world.

This internal of men, then, constitutes an organization as perfectly adapted to and capable of appreciating spiritual natural, spiritual, and celestial things as their external is for appreciating natural things. With the internal the heavens are as present as the outer world is with the external. With the evil, however, this internal is not at all open, and is entirely closed. With the good also while they are in this world it is not open to their consciousness; and in the external there is only such obscure influence as can be conducive to preparation for its full opening after death.

What is suited to the nourishment of the internal is what is contained in the internal sense of the Scriptures. It is in this that the angels are. This is not the appropriate food for the external. Its proper spiritual nutriment is what is contained in and shines out through the letter. Here truths and goods are given in forms Divinely suited to prepare us while in the external for life in the internal, which is angelic life. By faithful, habitual obedience before the Lord to the commandments of the Decalogue, and the other parts of the Word that come distinctly to our apprehension, we are doing that which is the necessary and entirely sufficient preparation for full entrance into our internal when our life here ends.

One of the last and most affecting acts of our Lord while He was in the world was washing the disciples' feet. The feet represent the external of our minds which connects us with this world and its life. The Lord through the whole course of His connection with the disciples was virtually and quietly washing their feet, as representing their external. His love had been employed in this all the time; but it was constantly becoming warmer and fuller. He loved them unto the end; and when He was about to leave them outwardly, He gave

the fullest possible expression of His love for them in the act of washing their feet, and in bringing out to them as fully as possible its representation.

Peter did not then appreciate what the Lord was doing. He did not clearly understand what He meant when He said: "If I wash thee not thou hast no part with Me." He did not know its meaning to be that unless the external life in which he was, was purified by the Commandments and other water of the Lord's Word, he would fail of preparation for the opening of his internal after death, and the possession of the eternal life for which that gave him a capacity. And then, when moved by the impression made upon him by the outward sense of the expression, he wished the Lord not merely to wash his feet but also his hands and his head, he did not know that the internal represented by the hands and head was clean, and that all would be right if the external, represented by the feet, were washed.

Peter did not know and could not then know what the Lord was doing; but He did what He did especially for those represented by Peter, who He knew would arise, and who would be able to understand interiorly and truly what He was doing, and who would enjoy the transcendent blessing involved in it.

It should not, however, be omitted to state in connection with what has been said of the internal as the image of heaven, that another internal, differing from this, is also brought to view in the Doctrines. The internal which is an image of heaven is not the internal meant in passages where it is said in regard to the order of regeneration, that the internal is regenerated first and with less difficulty, and the external later, and by means of the internal. We read:

There are two internals with man, one beneath the other above; the internal which is beneath is that in which man is, and from which he thinks, while he lives in the world; for it is natural. This by way of distinction we shall call the interior; but the internal which is above is that into which man comes after death when he comes into heaven. All the angels are in this internal, because it is spiritual. This internal is opened to the man who

shuns evils as sins; but it is held shut to him who does not shun evils as sins. (A. E. 940.)

This does not of course mean that this internal is fully and consciously opened here in this world to those who shun evils as sins; for the internal is the one that has just been described as that which man enters after death.

The internal man which is first purified and through whose influence the external is purified — which internal is properly called the interior — is the internal of man's natural mind. We read:

The natural part of man is threefold: rational, natural, and sensual; the rational is the supreme therein, the sensual is the lowest, and the natural is mediate. (A. E. 1147.)

This internal part of the natural, called the rational, in which man is and in which he thinks in this world, is the internal which is first regenerated as a means of the regeneration of the external, which takes place later and with more difficulty.

In regard to the change that takes place when those who have followed the Lord here leave the external which is in the image of the world, and come into the internal which is in the image of heaven, the following from "Heaven and Hell" is delightfully helpful:

A man who is in the love of self and the world, so long as he lives in the body, feels delight from those loves and also in each of the pleasures which are from them. But a man who is in love to God, and in love towards the neighbor, so long as he lives in the body does not feel manifestly delight from those loves, and from the good affections which are from them, but only a blessedness almost imperceptible, because it is stored up in his interiors, and veiled by the exteriors which are of the body, and blunted by the cares of the world. But the states are entirely changed after death; the delights of the love of self and of the world are then turned into what is painful and direful, because into such things as are called infernal fire, and by turns into things defiled and filthy, corresponding to their unclean pleasures which, wonderful to tell, are then delightful to them. But the obscure delight, and almost

imperceptible blessedness, which had been with those in the world, who were in love to God and in love towards the neighbor, is then turned into the delight of heaven, which is in every way perceptible and sensible; for that blessedness which was stored up and lay hid in their interiors when they lived in the world, is then revealed and brought forth into manifest sensation, because they are then in the spirit, and that was the delight of their spirit. (H. H. 401.)

Abington, Mass. JOSEPH PETTEE.

THE PHILOSOPHY OF SWEDENBORG.

III.

CONFLICTING VIEWS AS TO MATTER AND "THINGS IN THEMSELVES."

IT is not our purpose in these few brief papers to attempt an exposition of New-Church philosophy upon lines laid down by Swedenborg, but to note some fundamental principles in it which may be applied to questions that have arisen in modern thought. In the first place, however, we must endeavor, as far as lies in our power, to clear away errors and misconceptions, which may have arisen amongst ourselves, for only thus can we be able to successfully oppose error in those around us. The defence of that which is false in the understanding may indeed arise from that which is good in the will; and in this case falsities are accepted as truths to those who hold them; but nevertheless only from the marriage of good and truth can that which is good and true be propagated. Moreover false notions and misconceptions concerning our philosophy and science have been and are still too prevalent, so that many even rational minds are repelled by the very name of Swedenborg; especially if they have taken a dislike to theological reading, which, considering the nature of so much of it, is not to be wondered at.

They who are in evils and thence in falsities cannot be healed by the Word, because they do not read it; but if they have sound judgment, they can be healed by rational truths. (A. R. 936.)

Indeed as the men of our earth sickened to death by "tasting of the tree of knowledge, they can be healed now only by

the sciences, and by faith communicated to them in the form of scientifics." (S. D. 4663.) This brings us face to face with the teachings of those whom the world calls "the leaders of modern thought." And it should be thoroughly understood that we do not include in our philosophy a mystical or transcendental illumination, which some may claim. We require to show candid, rational men that we also hold that

> To the solid ground of nature trusts the mind that builds for aye,

because the Builder of the various planes of creation laid their foundation on "the solid ground of nature;" only as He did not confine His works to mere nature, so we do not confine our philosophy to it.

When Divine guidance is sought and trusted, human reason is an internal revelation Divinely accommodated to the individual state. It can then be used as a touchstone for testing the validity of that which claims to be a spoken or written revelation. None are called upon to accept aught as revealed truth which their reason, in such a case, does not give them to see to be true; for even if it be true in itself, God has seen that the fitting time has not yet come for them to have an internal revelation or perception of its truth. And our work in discussion upon the rational plane may help to pave the way towards such perception upon their part, besides rendering clearer our own.

We will now note some conflicting views, and misconceptions amongst ourselves. I need hardly mention that to rightly understand the course of creation, the reader must not suppose that the world external to consciousness, although passive and dead, exists independently of Deity, as maintained by the writer of a memorial presented lately to the General Convention. But neither can the reply of the Council of Ministers, that creation continues by a constant stream of actuated substance issuing from and returning to the Lord, be admitted to be altogether correct; unless by this is to be understood that the continuous round of the creative force in maintaining in existence the substances of the "first creation" whilst producing the various forms of use in them, is

the same thing as operating a constant becoming of substance. This, however, does not seem to be what is meant. Still, "Preservation in connection and form is perpetual creation." (A. C. 6482; A. E. 609 *et al.*) The radiation of heat and light from the sun is through the ethers or atmospheres which first emanated from it, and which indeed are sustained in existence from it by the underlying spiritual forces; but nevertheless the radiation is kinetic, and not emissive of substance. "The sun consists of created substances the activity of which produces fire" (T. C. R. 472), and according to the quality or condition of the matters upon any earth into which its heat penetrates, will be a corresponding effluence from those matters, and even the production of low forms of organization. The force employed in the "first creation," sustaining the various planes in existence, and being one with the life which actuates them, adapts itself to either past or present tense as required by the context; for all things would vanish without the constant sustentation of "the atmospheres, waters, and matters" which are means for the "generation and production" of organic forms. (D. L. *ex* A. E. viii.)

It is undoubtedly true that Swedenborg plainly speaks of effluent substantial spheres from the very bodies of men and angels, and in fact of every single thing; and he also implies that this is typified in the Creator. And we may possibly speak of what proceeds from God and returning to Him, as being in correspondence to what emanates from man as the result of assimilation and influx. But to make the analogy complete, the question arises, Is there aught which is not man but outside of him, and upon which his sphere dynamically operates? All but the idealist will acknowledge that there is. Analogy will here corroborate what we have just said in regard to the existence of the substances of the first creation. The next question is, Are man's bodily emanations and his spiritual effluence necessarily coincident in their action upon external objects? In other words, Is the effluent spiritual sphere in its operation upon the objects of nature everywhere accompanied by the atoms of matter emitted from the body? This will hardly be maintained, although man's spiritual sphere

is centred within his material. We have no reason, either from revelation or science, for formulating an emission theory to oppose the dynamical theory of the memorialist; or for supposing that the heat and light emanating from the spiritual sun are not modes of force corresponding to that of the natural sun, "the activity of whose created substances produce fire" (T. C. R. 472), and which act upon the passive things of its attendant worlds.

> Thus all things are under the view of the sun, because it has put them into existence; and keeping them under its view amounts to putting them into existence continually; wherefore also it is said that subsistence is perpetual existence. (D. L. W. 152.)

The conservation of matter and energy are scientific facts, and we will keep closely to Divine revelation and also to natural science when we say that both energy and matter are Divinely conserved. The memorialist's error consisted in cutting loose from the Divine support the various planes of reaction through which the creative activity flows in a constant stream until it reaches the lowest one of nature. He has confounded its statical maintenance with a supposed independent self-existence; whilst the ministerial council has virtually ignored the Divine conservation of the passive planes of the first creation, which are sustained in existence as means for the generation and production of new forms of being or use. But "both an active and a passive are necessary to every operation." (I. S. B. 11 *et al.*) Hence we have the passive manifesting itself as existence in space, and the active manifesting itself as existence in time. All creation is a succession of planes statically maintained one from another, the lower being derived from the higher at the first creation, but in their sustentation the intermediate being governed from the lowest — the Lord perpetually animating and actuating them "as one continuous thing." (D. W. *ex* A. E. xii. 5.) That which manifests finite activity upon the various planes, such as force or individual vitality, is not created, but distinctly derived in a flux from the Divine Life into that which is created or passive; and that which is derived from

the Divine Life in its transflux through the various planes of creation is of the like discreteness as its created embodiment. For the absolute Life of God by streaming into a created organic form produces a fresh individual consciousness, distinct from the Divine consciousness, and which ever remains intact.

It has been held, even in the New Church, that our knowledge cannot extend to what the internal constitution of matter is. But our Lord said that when He would send the spirit of truth in His name He would lead to all truth. And as the main purpose of these papers is to affirm that He is keeping His word, the writer must maintain that we can know what matter is as fully as we can know anything; that is, so far as knowledge is possible on our plane of intelligence. Matter considered as noumenon is the lowest of six discrete planes of passivity held in existence by the Creator, and which finally receives the transfluent energy from the higher planes, causing objects to appear in a fixed or measurable space and time. What it is as phenomenon or as an adequate physical concept, will be shown in a chapter treating physical science.

In the New-Jerusalem Magazine for January, 1889, our spiritually-minded Dr. Holcombe, after doing himself the injustice of apparently identifying himself with the school of sensationalism in a manner which would leave him without knowledge of God, Immortality, and Duty, says: "What things are in themselves we cannot determine, speculate as we may. Swedenborg says they are appearances, representatives, correspondences of spiritual principles." As Tulk tried to unite Berkeley and Swedenborg, so here Dr. Holcombe tries to unite Kant and Swedenborg, for it would be doing the good Doctor injustice to take him as really meaning that what Swedenborg calls "appearances" are the "things in themselves." What he means, and truthfully enough, is that the "things in themselves" correspond with and are represented in their "appearances." Swedenborg says: "Between spiritual and natural things there are correspondences, but those which come forth from spiritual things into natural ones are

representations: correspondences are so called because they correspond, and representations because they represent." (A. C. 2988.) Now can we tell what natural things represent, and if the representation is complete to what they correspond? In other words, have we a distinct region of the mind which may simultaneously apprehend what is presented whilst its re-presentation is made manifest in sense-perception, and at the same time the power of combining both in a perception of their correspondence? To reply in the negative is, of course, to say that we are not New-Churchmen. Spiritual things then are spiritually discerned, and natural things naturally; but both spiritual and natural discernment may operate correspondentially together. Now what is presented to the higher region of the mind, and represented in sensation, is either the thing in itself or it is not. If it is not, then there is no connection between the internal and the external of a thing; whilst Swedenborg expressly states that correspondence is the internal manifested in the external. If, however, it is, then we may perceive the noumenon in the phenomenon — the spiritual eye perceiving the one whilst the natural eye beholds the other; and the sight of both operating together revealing the correspondence. Thus the soul of everything is seen to be the thing in itself, whilst the body with all its manifestations is the phenomenon. We must not, however, overlook the fact that there is a statical or created groundwork of reaction into which the active soul flows, and out of which it builds a body for itself. But still we may as clearly perceive the thing in itself with the eye of the mind, as its appearance with the eye of the body; and indeed were we in a true spiritual or celestial state, far more so; for this is the line of progress in intelligence. Undoubtedly there is truth which is above the apprehension of men and of angels; but then it is unaccommodated truth, or truth which never appears, and with this we have nothing to do. But we can know truth such as it is given in creation, because it has therein been made relative to human intelligence.

In the doctrine of correspondence rationally seen will be found the principle of explication, for thereby effect is shown linked with its cause. Hence it is evident how it is the only

true science of sciences. Correspondence thus annihilates at once the objection that to explain the natural by a supernatural order is the death of philosophy; because the supernatural realm of causation is brought by it within the range of the intelligence, and is capable of growth and development, along with our knowledge of natural phenomena. Without it the objection is valid.

Philadelphia, Pa. WM. DENOVAN.

LUX MUNDI.*

THIS book is attracting considerable attention in England. It consists of twelve studies or essays, by as many writers. In the preface Mr. Gore says:

> This collection of essays represents an attempt on behalf of the Christian Creed in the way of explanation. We are sure that Jesus Christ is still, and will continue to be, the 'Light of the World.' We are sure that if men can rid themselves of prejudices and mistakes (for which it must be said, the church is often as responsible as they), and will look afresh at what the Christian faith really means, they will find that it is as adequate as ever to interpret life and knowledge in its several departments, and to impart not less intellectual than moral freedom.

That the efforts of these men to remove doubt have some of the elements of success, the following from "The Incarnation and Development" will show:

> Now it is a fact of present experience that there are scattered throughout Christendom, men of every age, temperament, character, and antecedents, for whom the problem of sin is practically solved; men who have a personal conviction that their own past sins are done away with, and the whole grasp of evil upon them loosened, and who in consequence rise to heights of character and conduct which they know that they would never have otherwise attained. And all this they agree to attribute, in however varying

* LUX MUNDI, a Series of Studies in the Religion of the Incarnation. Edited by Rev. Charles Gore, M. A., Principal of Pusey House, Oxford. London: John Murray. 1890.

phrases, to the personal influence upon them of Jesus Christ. Further, these men had a spiritual ancestry. Others in the last generation believed and felt and acted, as they now act and feel and believe. And so their lineage can be traced backward, age by age, swelling into a great multitude whom no man can number, till we come to the historic records of Him Whom they all look back to, and find that He claimed the power on earth to forgive sins. And there the phenomenon ceases. Pre-Christian antiquity contains nothing analogous to it. Consciousness of sin, and prayers for pardon, and purgatorial penances, and sacrifices, and incantations, and magic formulæ are there in abundance; and hopes, among certain races, of the coming of a great deliverer. But never the same sense of sin forgiven, nor the consequent rebound of the enfranchised soul. Yet neither a code of morality which was not essentially new, nor the example of a life receding with every age into a dimmer past, would have been adequate to produce this result. It has all the appearance of being, what it historically has claimed to be, the entrance of an essentially new life into the world, quickening its palsied energies, as with an electric touch. And the more we realize in the bitterness of our own experience, or that of others, the essential malignity of moral evil, the more strictly supernatural does this energy appear. When, therefore, we are told that miracles contradict experience, we point to the daily occurence of this spiritual miracle and ask, 'Whether is it easier to say, thy sins be forgiven thee, or to say, arise and walk?' We meet experience with experience; the negative experience that miracles have not happened with the positive experience that they are happening now; an old argument, which so far from weakening, modern science has immensely strengthened, by its insistence on the ultimate union between material and spiritual things. (pp. 209, 210.)

The following is from "The Incarnation as the Basis of Dogma," by Rev. R. C. Moberley:

The natural thought begins as a matter of course, as apostles had begun of old, with the perfect and obvious certainty that Jesus was a man. Then comes the mighty crisis to natural thought. With infinite heavings and strugglings, and every conceivable expedient of evasion, it strains to avoid the immense conclusion which challenges it, catching eagerly at every refinement, if so be

it may be possible to stop short of full acceptance of a truth so staggering (when it comes to be measured intellectually) as that the Man Jesus was Himself the Eternal God. Now this, then, is the real hinge-point of the Catholic faith. (p. 240.)

We pass now to other passages, in order that the present position of these leaders in the High-Church party in England may be more fully gauged. And these men are not alone, they are typical of the earnest Christians of today generally, though these have many titles. And before we turn to the evidences of incomplete thought, we add one more example of clear, positive teaching:

The Incarnation opened heaven, for it was the revelation of the Word; but it also reconsecrated earth, for the Word was made Flesh and dwelt among us. . . . The human body itself, which heathendom had so degraded that noble minds could only view it as the enemy and prison of the soul, acquired a new meaning, exhibited new graces, shone with a new lustre in the light of the Word made Flesh. (p. 211.)

It is worthy of note that one among the essayists is almost alone in earning commendation from the more orthodox religious weeklies, and it is his essay that we find least correct.

He makes (p. 281) the common mistake of assuming that sins were representatively transferred to animals sacrificed, whereas they were so transferred only to the scapegoat which was banished to the wilderness. On the same page he tells us, that "before God can be approached by a sinner he must expiate his sin by suffering." But he struggles visibly against these and similar ideas, still held by some of them, sensible of a danger which has followed hard after them, looking preferably to the truths which we have already quoted from the essays of his comrades. Thus, he writes:

The doctrine of atonement, more than any of the great truths of Christianity, has been misconceived and misrepresented, and has therefore not only been rejected itself, but has sometimes been the cause of the rejection of the whole Christian system. . . . One most terrible misconception it is hardly necessary to do more than mention. The truth of the wrath of God against sin, and of the

love of Christ by which that wrath was removed, has been perverted into a belief in a divergence of will between God the Father and God the Son, as if it was the Father's will that sinners should perish, the Son's will that they should be saved; as if the atonement consisted in the propitiation of the wrathful God by the substituted punishment of the innocent for the guilty. . . . There can be no divergence of will between the Persons of the Blessed Trinity; and in regard to this special dealing with man, we have the clearest testimony of revelation that the whole Godhead shared in the work. . . . If the death of Christ was necessary to propitiate the wrath of the Father, it was necessary to propitiate His own wrath also; if it manifested His love, it manifested the Father's love also. (p. 307.)

We have here a paragraph which indicates the position of many today. They have learned certain fundamental truths, and in their light they detect some falsities, while others are with them as yet ungauged. Whether it be in the history of the few minds who today make the whole journey into New-Church clearness, or in the history of the many who are coming along much more slowly, there must be these epochs of light here, dimness there.

We are able to rejoice that, although the falsities concerning the Person of God remain, the direr falsities concerning the character of God are being dispelled, are on the whole already dispelled. We are not fearful that those who have made the one step will not be able to take the other.

Such a book from leading men of the most active section of the Church of England is very reassuring. We think they have much to unlearn; they know they have much to learn; and they are, so far as words can show, willing both to unlearn and to learn. They say:

If real charges be brought against any part of our dogmatic creed, we are willing most honestly to examine into them. . . . It must in simple candor be admitted that Churchmen have not generally been quick of mind to discriminate the essential from the non-essential so as to receive at first, with any openness of mind, what they had afterwards to admit they might have received from the first. . . . We are ready to listen to everything. . . . But we

cannot pretend meanwhile to hold all the truth which our consciences have known in suspense. (p. 261.)

So far as there is desire for truth and readiness to examine, there is an immensely increased responsibility thrown upon the members of the New Church. The work to be done is not child's play; it needs preparation and much patience.

We need to recognize the good use performed by the Christion workers, neither ignoring it in obedience to theory nor exaggerating it in neglect of doctrine; then we may think it worth while to so influence them that their part may be better done.

It is said that the New Church is lungs to the church on earth. It can only be fully so when its efforts place it in all possible touch with at least the teachers of today, be they of the pulpit, the press, the Sunday school, or the day school.

F. M. Billings.

I would not have a hand to guide
But Thine;
For Thou hast trod where sinners stray,
And knowest well life's troubled way,
And mine.
I would not have a will to rule
But Thine;
For Thou art wise as Thou art good,
And none can better choose what should
Be mine.
Oh, I would tread the sorest path
For Thee;
For Thou canst make the roughest plain,
Give joy for grief and calm the pain
For me.

— *Rev. John Brownlie.*

OPEN LETTERS.

NEW SOCIETIES.

Editor of the New-Jerusalem Magazine: —

One of the pleasing signs of these new times is the springing forth of new, useful societies; for we have very many less societies upon our earth than there are stars shining down upon it. Another pleasing sign of the existence of the good of love in human hearts, is the springing forth of new societies looking towards and zealous to establish a more Christian way of living together as nations and lesser communities; and thus making it easier for those who wish to believe aright and live well, to do as Christians ought to do. I know of no new society organized or associated for this noble, Christian end, that is not, so far as man can see, useful. And by useful I mean helping in some way and measure, however little, to lead and help the well disposed towards and into the kingdom of God, the earth part of which is called the Lord's Church. No society organized by men can do a better work, though some do more than others, and more directly. As to the names of these new, useful societies, perhaps those interested will select as appropriate ones as their enemies or critics. It is certainly unwise and may be wrong to adopt a name which so misleads as to injure others. If Christians united in a body, for purely religious uses, adopt a holy name, then they should not protest against a few Swedenborgians calling their society "The New-Churchmen's League."

One of the unpleasant signs of the times may be seen in an open letter from Grand Rapids, Mich., published in the March Magazine. Two Christian sects, both kind to, and cordial and brotherly with Swedenborgians, are coupled with unbelievers and "the infidel world in general." But this unchristian unfairness, to say the least, did not satisfy the bigotry of the writer, and so he added the more than insinuation that these two sects "cover an immense amount of chaff and iniquity with the words 'broad' and 'liberal.'"

The editor of the Magazine has occasionally felt it his duty to

protest against this kind of unfair treatment, such as coupling Swedenborgians with some not considered Christian, nor even respectable in the eyes of orderly people. If when I was a young man and a Unitarian, trying to live a good life, and helped on by Unitarian preaching every Sunday towards the Lord's New Church, I had read this Michigan letter, knowing it was written by a professed Swedenborgian, I have no doubt I should have said, If Swedenborg's writings make such Christians as this man, then I will not read one of his books.

As to the *Twentieth Century* there is much in it which cannot but grieve the hearts of all Christians. And whose hearts need more to be grieved? Who but so-called Christians have called this paper into existence? It is easy enough to see that the paper is doing a use. Not a high or excellent use, but a needed one, nevertheless. It may be compared to the use of a hunter with trained dogs killing wolves and foxes. Sisera was not worthy of being slain by a sword. An old, rusty dagger may be a fit weapon with which to destroy the outward show of religion, which within is an abomination and a lie. The *Twentieth Century* cannot harm a good Christian, and may do a bad one much good. No doubt it harms some men, but perhaps only such as may be benefited by being first hurt. Has not and will not the Michigan letter, and similar criticisms, do harm to a much better, more advanced, and more teachable class of men than will be harmed by the above paper? It seems quite certain that so long as our present social ways of living continue, "all religions," literally *all*, will be open to "sarcasm, derision, and contempt," for all now are trying to serve God and mammon at the same time, and to serve self first and God last.

The spirit in the Michigan letter is shown in the word "compel." That "wish" shows us how thankful we should be that things are now as Swedenborg concluded or guessed they would be. A sign of his great wisdom. Men may fret and worry and lie very uncomfortably upon their beds, which are too short and too narrow, but freedom of thought and liberty of speech have been given and received, and the righteous may now laugh at the wills, wishes, and intentions of their enemies.

If it seemed to the writer of this to be a good use, he could easily direct the writer of the Michigan letter to a small body which "with an assurance and egotism unpardonable has dubbed itself" that which it is not.

By New Church in the last paragraph of the Michigan letter the Lord's New Church cannot be meant. His church cannot be disintegrated unless His heaven can be, for His church and His heaven are a one. Men have only to help one another into the Lord's Church and to get in themselves. The Lord will place them and give to each his work. All man-made churches destroy themselves, and so will any New Church that *can* be disintegrated. If "meddling" with the disorder in this world, and doing all that honest, wise, and good men can do to prepare a place and a way for the Lord, and His New Church, if meddling with the present unchristian social disorder in which we are, wherein children and youth are taught in and out of school, by precept and example, not to be Christians, if meddling with these things will disintegrate the thing meant by New Church as above, then the sooner the better, so that we may begin pleasant training schools which may be called churches, in which to be trained and taught, and train ourselves, and thus be led on towards and into the Lord's New Church.

Every one who is trying to find the light which will enable him to see God, cannot but feel a little discouraged and sad when those who profess to know and believe the heavenly doctrines do anything which hinders or prevents the reception of these truths by those who want and need them.

RICHARD WARD.

MR. BELLAMY DEFENDED.

Editor of the New-Jerusalem Magazine: —

THE *Helper* for Oct. 30, contains a review of that captivating book, "Looking Backward." The writer finds in it much to admire and some fallacies to expose. Quoting from the book he directs special attention to these words:

> Equity left charity without occupation. The Ten Commandments became well-nigh obsolete.

Now if the whole paragraph is carefully read there is nothing very objectionable in the above statements. The preacher had just said that "abundance was assured to all, and immoderate possessions made impossible of attainment," thus "There were no beggars or almoners," for "Equity left charity without occupation." It is evident that "charity" here means almsgiving, and not that inward grace of which "equity" may be considered an outward mani-

festation. This seems to be a fair understanding of the sentence. The reason for saying that "The Ten Commandments became well-nigh obsolete," that is, as outward rules of life, is that nearly all forms of crime common today became motiveless in the "ideal republic"; but such as remained, being the outburst of natural depravity, are treated of in chapter nineteen in a thoroughly New-Church way, in fact, are regarded as a species of insanity and dealt with accordingly.

Mr. Cabell laments "the unhappy consequences to the world, men being as they now are, if everybody in it was rich." This in itself is impossible, for what all men possessed abundantly would thereby lose its value. Mr. Bellamy, however, would place all men in moderate circumstances, which Mr. Cabell admits to be the condition the least exposed to temptation. "Give me neither poverty nor riches," said the wise king.

Mr. Cabell objects to men and women being released from useful work at the age of forty-five, and says:

> He [Bellamy] describes the citizens of his ideal republic as pleased to escape in the prime of life from all useful tasks, and contented to spend the balance of their days in inglorious ease, as if *that* were orderly, as if *that* were heavenly.

Well, if twenty-four years of faithful labor of every able-bodied man and woman produces an abundance of the necessaries, conveniences, and comforts of life for all, what possible use would there be to go on producing more? Men are spiritual beings, and when their bodily wants are abundantly supplied, how can they better use their time than by cultivating their minds? Let the book speak for itself respecting this "inglorious ease:"

> Know, oh, child of another race and yet the same, that the labor we have to render as our part for securing for the nation the means of a comfortable physical existence, is by no means regarded as the most important, the most interesting, or the most dignified employment of our powers. We look upon it as a necessary duty to be discharged before we can fully devote ourselves to the higher exercise of our faculties, the intellectual and spiritual enjoyments which alone mean life. Everything possible is indeed done by the just distribution of burdens, and by all manner of special attractions and incentives to relieve our labor of irksomeness, and, except in a comparative sense, it is not usually irksome, and is often inspiring. But it is not our labor, but the higher and larger activities which the performance of our task will leave us free to enter upon, that are considered the main business of existence.

There is no lazy indolence described here, but the noblest activities to which man can devote his powers. The privilege which

Swedenborg asked of his king, that of being released from further secular work and to be given a support for the remainder of his life, "Looking Backward" makes the birthright of every citizen. That all men did not improve their opportunities alike or even spend their leisure in a very laudable way, is to be expected, but this is no reason for depriving any one of that to which his industry had justly entitled him.

JAMES PARK.

THE TWENTIETH CENTURY.

Editor of the New-Jerusalem Magazine:—

A FEW words. First, regarding the distribution of *The Twentieth Century*. Excepting a few personal friends I sent it only to the ministers and leaders in the *Messenger* directory, my object being to help those preceptors to keep themselves informed as to what is going on in the religious and social world, my idea being that their usefulness might perhaps be thereby improved. If a scientist or manufacturer, to be properly equipped, should know all about the past and present states of his art, must not a teacher of religion and morals, to be efficient, keep himself informed in a similar way? I also hoped that they would undertake to correct Mr. Pentecost's theological errors and help his readers by expounding in his paper the true Christianity, but in this I have, alas, been disappointed. Mr. Pentecost was a Congregationalist minister who gave up his position because he could not believe in the old theology, and is now an agnostic in religion. Before I found Swedenborg's writings I was for years in the same state, and am, therefore, impelled to sympathize with him, the more so, as from personal acquaintance I am constrained to believe that he is honest and actuated by a sincere love of the neighbor. Surely New-Churchmen of all men should not make the mistake of reviling this man, and as to possible danger to us from reading his paper, how absurd! Are we not securely intrenched in our philosophy?

Second, regarding the New-Churchmen's Single Tax League. The members of this league are striving to convince other New-Churchmen that certain affairs usually regarded as only civil are really religious, and proper to be discussed and acted upon by New-Churchmen as such. If this discussion and action should haply work the disintegration of any ecclesiastical organization, as feared by a correspondent in your last issue, so much the better,

in my judgment, because disintegration under these circumstances would prove that the organization has no reason for existence and merely "cumbereth the ground." For my part, I have no such fear; on the contrary, I believe that it is by the introduction of new life in this way that our societies can be rescued from the lethargy which paralyzes so many of them. Your correspondent wishes that the league could be compelled to drop the term "New-Churchmen's," and says so many unkind things as to make it doubtful whether he himself has any spiritual right to the appellation. I beg leave to correct him in one particular. The *Twentieth Century*, which he says is a Single-Tax publication and which he so much abhors, has been for some months an uncompromising foe of the Single-Tax, as he may see for himself by reading it.

JOHN R. WATERS.

JOHN SWINTON'S PAPER.

Editor of the New-Jerusalem Magazine: —

SINCE your March number came to hand I have looked for and found the draft of an "Open Letter to New-Church ministers," of which, doubtless, Rev. W. H. Mayhew received a copy; but which, it appears, he is unable to produce in justification of his remarks in your issue of November. The copy enclosed is, as far as memory serves, word for word, the same as the letter printed in *John Swinton's Paper*, except as to the words in brackets, which the editor declined to print because they were commendatory of himself.

Something is said by your Urbana correspondent about the "personality of a New-Churchman," and also with reference to the company he had been keeping, which I am not sure that I understand. Letting the former pass, permit a brief word — since it has been called forth — relative to the latter.

Moved by his deep sympathy with suffering humanity, John Swinton, a few years ago, relinquished an honorable and remunerative position, that he might, if it were possible, make a voice to be heard in the moral wilderness of New York on behalf of workingmen. His noble wife, true helpmeet, coöperating in his arduous labors, he gave his time by day and by night for a period of about three years, and spent all his means — some twenty thousand dollars — to sustain the paper. In the end he was compelled to discontinue its publication, or to go in debt — which he would not do — and withdrew

from the field of his voluntary martyrdom, physically as well as financially, a ruined man.

Brave, self-sacrificing heart! If the term, "*blatant, labor-reform sheet,*" applied by a reverend brother in the church to the paper that, in a double sense, was dear to him as his life, should meet his eye, may strength be given him to forgive!

MARCH 12, 1890. "A NEW-CHURCHMAN."

Copy of Draft of Open Letter to New-Church Ministers.

MAY, 1885.

To ———

Not the less respectfully that for reasons his name is withheld, a New-Churchman requests your acceptance of *John Swinton's Paper* for a season, free of charge.

You are entreated not to decline to give an hour a week to the *Paper* in a spirit of willingness to learn what of truth it may contain, and what of good use it may be calculated to promote. [It will not prejudice you against it to learn that its editor is a New-Churchman. He is a clear thinker and a lucid, vigorous writer who is devoting his time, his talents, his means, himself, to the service of the Lord's socially-oppressed children.] If you are consciously in sympathy with the aim which inspires his paper — the true welfare of all without the hurt of any — you will find in it fresh and concentrated stimulus to your aspirations for the reformation of existing social conditions, in which the selfish greed that has dominated mankind for ages has inevitably ultimated itself. If hitherto you have not felt called upon to extend your efforts beyond the regeneration of the units of society, help may be found in *John Swinton's Paper* to see that his work is most intimately related to your own special field of labor. It may be seen that whatever helps or hurts in the one must help or hurt in the other. It may become apparent — as well it may to a New-Churchman — that just as there can be no salvation for the unit who persistently will not compel himself "to depart from evil," "because it is sin against God," so, just as surely must the aggregate unit — society — if persistently it refuse to compel itself to the reformation of its externals, perish in its own uncleanness and rottenness.

What is to be the attitude of the New Church in relation to this question of questions? Will the church continue to regard the cruel oppressions of God's "little ones" with chilling and repellent silence, broken only by the occasional utterances of the craven protest of the laggard, "Not now; there is 'a lion in the way.' Wait until the forces of regeneration preponderate in the world, and then will equal justice be possible to all men." Or, rising in the spirit and strength of the Master to the level of the great opportunity, will the church boldly make it manifest to a scornfully unbelieving world that the doctrine of love to the neighbor is not an idle tale, but a Divinely vital principle that yearns to hold mankind in its embrace, and winning the confidence of the foldless and shepherdless masses by earnest labor for their emancipation from social slavery, multiply indefinitely her means and capacities for ministering to their spiritual well-being?

May the Spirit of Truth guide you aright in this matter earnestly prays

A NEW-CHURCH BROTHER.

SWEDENBORG STUDIES.

HOW DO SPIRITS OR ANGELS SEE THROUGH THE EYES OF MAN?

In the published theological writings of Swedenborg he frequently asserts that angels, or spirits, can see nothing in the physical world. The evident reason is that they lack the physical organ of sight; and although they possess spiritual eyes adapted to seeing in the spiritual world, the fact that they are a discrete degree above the natural world, prevents them from seeing into this world, for precisely the same reason that with our natural eyes we cannot see things in heaven. In A. C. we read:

> The things that are in heaven are completely adapted to the senses of spirits and angels; whilst the things that are in this solar world are utterly invisible to them.

Then again, many instances are related where spirits or angels saw the things in this world through the eyes of Swedenborg, just as if they occupied his body and used his eyes. Thus in C. L. 329:

> After the chief teacher and the rest had departed from me, some boys, who also were in the school of the gymnasium, followed me home, and there stood by me awhile when writing; and behold, they saw a moth running upon my paper, and wondering, they asked what this animalcule so nimble was.

Swedenborg also relates the instance of a friend, Chancellor Polhem, who had died and was present at his own funeral, and saw what was being done, and conversed with him respecting the obsequies. These statements are familiar to every student of the writings, and they formed the first stumbling-block I found when I began to study the writings more than forty-five years ago; and up to this day I have found no clear explanation in the works; nor has any clergyman or layman been able to help me to an understanding of the mystery.

The solution would be simple, if it were true, that spirits

can enter into man's body and use his organism, which is almost universally believed by Christians, justified for so believing by the literal sense of the Word describing obsession, and the casting out of devils by the Lord and the disciples; just as if they had entered into the bodies of the obsessed, not only singly, but in large numbers at a time, as in the case of Mary Magdalene, out of whom seven devils had been cast. Then the most wonderful instance of the Gadarene, out of whom went a legion, and entered into the herd of swine ("about two thousand").

Here arises a question in arithmetic. How can a legion of spirits or devils, every one of whom is a man, in form, enter into the body of one man, and then when cast out by the Lord, enter into two thousand swine?

Equally as startling are some of Swedenborg's statements in "Spiritual Diary," respecting his own sensations. He frequently describes spirits as entering into his body, many of them at a time, passing in at one part, and going out at another part. This excites our wonder, and tests our credulity, but fortunately he comes to our relief with other statements like the following, which nullify the first statement:

That a spirit should be able to pass into the body of another, and live in that body, is at once absurd and impossible, for the consequence would be that the form of one would be changed into that of another, the interior substances of the man would be entirely emptied out, and the substances of another applied in their stead to the fibres and vessels, while at the same time all that which had contracted a nature in the [life of] the body and been wrought into obedience to its proper form would be assumed [by the obsessing spirit.]

That this is impossible for another spirit to possess another body, unless it should act as it were obsessed; for no spirit suits my body but mine; according to my spirit do each and all things of my body accord or correspond, so as to make one by corresponding. There is a nexus between my spirit and body, which can never be given between another spirit and my body. (S. D. 3158; see also 1750, 3202.)

Having been for some months consciously associated with spirits, I obtained certain proof that they could see objects

through my eyes in the world, but when I closed my eyes they could see nothing. So when I averted my face from an object or person whom they desired to see, they could not see the object or person. When my eyes were closed, they have requested me to open them that they might see. But as my interior eyes were not open I did not see them, nor any object in the spiritual world. They could hear through my ears, and I could hear their voices, those who spoke to me, just as distinctly as any human voice near my side, but I heard no other voices or sounds "from that far-off land."

I used various tests hoping to discover the secret of this mystery. I asked if they could enter my body and thus see through my eyes. They were indignant and replied it was not necessary to enter my body, and thus lose their own identity, but they had eyes of their own, but were not able to explain why my eyes must be open to enable them to see. How then, can some one tell me, do spirits see through the eyes of men?

Pittsburgh, Pa. JOS. HARTMAN.

Reply.

Here are really three inquiries:

1. How can a spirit see earthly things by means of the senses of a man on earth?

2. How can a legion of devils find place in one person?

3. How is Mr. Hartman's experience to be explained?

On the first point we offered an explanation in the number for April last. We may add that by coming into possession of the memory of a man on earth, spirits can enter into the use of his senses. In Swedenborg's case his looking to the Lord delivered him from being possessed by such spirits, but he sometimes permitted them to be instructed by what they learned through his senses.

Secondly, as to the problem of many spirits possessing one person, as in the Gadarene case, there is no difficulty if we remember that a spirit in a body is thus in space but without space, that the legion of devils would thus be in space but without space, might make now one man their subject, as the doctrines call one upon whom others concentrate their power,

and then might make two thousand swine their subject. Arithmetic does not come into the case.

As to the third point we offer no suggestions because the subject seems to us personal and, moreover, of so dangerous a character that we gladly confess ignorance. EDITOR.

EBONY OR IVORY.

AN old reader of the doctrines lately raised the question if we did not have the word "ebony" in some passages where the word "ivory" would seem more likely to be meant, and if it were not possible that *ebenus* was sometimes written for *eburnus* or *eburneus*.

We have looked into it and find that both ivory and ebony are mentioned in the Word, and that passages containing one or both of them, as EZEK. xxvii. 15, PS. xlv. 8, AMOS iii. 15, and vi. 4, are quoted in the doctrines and without any confusion of the two terms, except in one case to be noted.

There are some passages, however, not explanatory of the Word, which contain the word *ebenus*, when the reader is inclined to think of ivory rather than of ebony. For example, in H. H. 354, we read of those who are learned but deny the Divine and are thoroughly given up to falsity:

> It is said that the interiors of those who have confirmed themselves against the Divine and in favor of nature are ossified. The head also appears callous as of ebony which extends to the nose, a sign that they no longer have any perception.

Here the mention of ebony seems to arrest the flow of thought when mention of ivory would not have done so, as it would have fallen in with the conception of a thing not changed in color but ossified and hardened in substance.

There is another passage in the same book, H. H. 324. When speaking of the gentiles and the Lord's care over them, Swedenborg speaks of the Chinese seen as they appear on earth as to raiment, food, and "an ebony spoon." Here again the mind, which associates ivory with the Chinese, is inclined to call for that substance. So in A. C. 2596.

A similar passage is to be found in C. L. 344, in which we read of a present made which is spoken of as an "ebony

spoon;" but, following its companion case, we are inclined to think of an ivory spoon, which would be indeed a valuable present.

In A. C. 5563 occurs a passage similar to H. H. 354, referring to heads:

> Those who have been in deadly discord and in the vengeance of such hate and so in falsities, have skulls utterly hardened and indeed like ebony, through which no rays of light, which are truths, penetrate, but are wholly reflected.

This description seems to imply ivory, and so it is in a similar passage, A. C. 2492, where it is said of hypocrites that there is an appearance of "bone and ebony, which reflects the rays of light."

In S. D. 5662 one argues for the union of Mohammedans with Christians on mere formal grounds, and he is told that a man who holds a faith merely with the intellect is not fully alive, but "appears as of ebony or stone without life." In S. D. 5835 a like case is mentioned and the language is that one's intelligence is then "inwardly like something of ebony."

It is obvious that these passages, in which the reference to ebony is indeed unexpected, are not sufficient for the purpose of justifying an editor in changing "ebony" to "ivory." No matter how great the probability that a change is necessary may be, it cannot be made on probabilites. It is, therefore, well that a passage should be found if possible which is decisive, and this is found in A. E. 253. There the subject is the throne of God, and many quotations from the Scriptures are made to verify the explanation. Among these passages is 1 KINGS x. 18, "the king made a great throne of ivory," etc. This is written in the manuscript *ebenum*, and was printed *ebenum* in the first Latin edition, but Dr. J. F. I. Tafel changed it to *eboreum* and Dr. S. H. Worcester has changed it to *eburneum*. Manifestly it must be so changed, for the throne was not ebony but ivory.

We conclude then that in H. H. 354 and elsewhere Swedenborg meant ivory by *ebenum*, and that an editor would be justified in reading "ivory" for "ebony."

BOOK NOTICES.

WHY I AM A NEW-CHURCHMAN. By CHAUNCEY GILES. Philadelphia: American New-Church Tract and Publication Society. 1890. pp. 126. Cloth, 25 cents; paper, 10 cents.

THE production of this little book may be regarded as the crowning work of our venerable brother in this field. Always keeping near to the general thought of his fellowmen, he has had eminent success in the many books and pamphlets which he has produced, and the energetic lay workers connected with the Tract Society have found in him the author especially adapted to their needs. It is possible that no religious writer has had more of his literary work printed, and that the writings of no one have been more widely distributed. The secret of this seems to be his affiliation with thinkers of every good kind, and the plain and fully illustrated style of presentation which characterizes his work. In this latest effort he seems to us to have been highly successful. He has not clearly stated the trinity in man when he says that it consists of "mind, body, and influent life," because the third should have been stated as the outflowing life or use, or the operation from the mind through the body, and resulting from the union of mind and body; and the statement of faith at the end seems to us inferior to some previously existing; but, with these slight defects noted, we do not hesitate to say that the book is what is wanted, and that its circulation by the thousand should be provided for. It will of course perform its use rather by inducing further study of the doctrines than by affording a complete view of them, but we do not see how more could have been said in this space, nor how it could have been said in a more manly, winning, and apostolic spirit. The personal reference, which the title promises, is so cautiously made that we wish the author's modesty had permitted him to give more particulars of his life. Orders for the book sent to Rev. W. H. Alden, Chestnut and Twenty-Second Streets, Philadelphia, or to any of our book-rooms will be filled at once. As a specimen of its common-sense method we give the following:

THE REVISION OF CREEDS NO RELIEF.

Some doctrines have become obsolete, or are so far out of harmony with the spirit of the age that they are allowed to lie dormant. Others are supposed to need important modifications. In answer to this demand theologians are discussing the necessity of revising their creeds and forms of worship to adapt them to the wants of the growing intelligence of the people. But it is justly feared by many that such a movement will be attended with extreme danger to the whole system of doctrine; that when a beginning is made no one can tell where it will end. The most fearless propose only some modification in the terms of expression; a softening of the tone, keeping some of the hardest points in abeyance, and bringing those which are more in accordance with the humane and rational spirit of the times into greater prominence. No one proposes a new garment, but only some patches to mend the rents or conceal the defects of the old. But the new wine of spiritual truth, which is fermenting in so many minds, creating discontent with the old, and awakening an irrepressible desire for larger and clearer knowledge of the Lord, the principles of His government, and the methods of His accomplishing His purposes, cannot be preserved in the old bottles. Every attempt to do it will fail. Those who expect any permanent relief from such partial and temporary means will be disappointed.

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TUBS WITH BOTTOMS AND WITHOUT. Printed and for sale at 20 Cooper Union, New York. pp. 345.

THIS book is anonymous, being described on its title-page as a "Rambling Letter from a Cooper's Apprentice to a Swedenborgian." While we wondered who the apprentice might be, we turned the page and all was at once made plain. The preface was called a "Fore-Word," and we knew that we had before us an essay by Mr. Marston Niles, who memorialized the Convention in 1888 in regard to the creation and preservation of matter. An answer very well made by Rev. S. M. Warren, and printed in our issue for August, 1889, was returned to Mr. Niles, but he did not receive it gratefully. On the contrary, he now feels that "a better understanding [of the doctrines] comes to those persons who do not know how to talk about them than to those who know how," and he speaks about "total ignorance of science joined with some ignorance of Latin," and he hints at errors in translations "such as those which the birch and only the birch has ever been serviceable in extirpating"; and he remarks that it is "well-nigh useless to speak concerning facts in speaking with Swedenborg's present class of readers," and he writes it "Swedenborgian Convention," and hints that "the doctrines of the New Church are largely converted into pantheistic doctrines by Swedenborg's readers and his so-called

disciples"; and he frees his mind about "those admirers of Swedenborg, who, all-ignorant of his science and partly ignorant of his theology, think to embrace both his science and his theology in mere expressions," and he reprints several essays on *Actualitas Persona*, etc., cruelly saying that they have appeared in "periodicals more or less obscure." But we do not believe that "Don Fulano Tal," as we are requested at the close to call him, is so very angry with us all for believing neither matter nor man to be independent of the Lord, and we hope and believe that wisdom is not confined to one mind, be it that of a cooper's apprentice or of a twelfth juryman.

The Extinction of Evil. By Rev. E. Petavel, D. D. Boston: Chas. H. Woodman. 1889. pp. 184. 75 cents.

This neat little book contains three essays written in French by Dr. Petavel of the University of Geneva, Switzerland, and translated by Rev. C. H. Oliphant, of Methuen, Mass. There is also a preface by Rev. Edward White of London. The subject is Conditional Immortality — immortality for the good, total death for the bad. The first of the three essays arraigns the doctrine of eternal torment, the second shows the errors of universal salvation, and the third gives Biblical grounds for believing in the annihilation of the wicked. The mistake of the argument seems to be that it proves by negation — that it builds on the defects of other doctrines. A rational doctrine of the Divine care of the wicked, such as we hold, finds itself untouched by what is here offered. This view is victorious over what it assails, but it makes no further progress. Mr. Oliphant claims some notable names among the adherents of his doctrine.

Development and Character of Gothic Architecture. By Charles H. Moore. London: Macmillan & Co. 1890. pp. 333. $4.50.

This noble work, the fruit of many years of labor by one well known among our people, deserves mention. The subject is treated exhaustively with chapters on the development of the Gothic type in France, England, Germany, Italy, and Spain, through the period of its growth. There are some two hundred illustrations and a full index is added, making the work of value either as an art text-book or for general reading. To those who do not know him it should be

said that the author is a member of the faculty of Harvard University.

EASTER GLEAMS. By LUCY LARCOM. Boston and New York: Houghton, Mifflin, & Co. 1890. pp. 45. 75 cents.

WE have here, issued in a tasteful form, twenty little poems by one whose cheerful and devout verses are appreciated wherever known.

> Ring, happy bells of Easter time!
> The world is glad to hear your chime;
> Across wide fields of melting snow
> The winds of summer softly blow,
> And birds and streams repeat the chime
> Of Easter time.

BIBLE STUDIES ON LUKE. By GEORGE F. PENTECOST, D.D. New York: A. S. Barnes & Co. 1889. pp. 390. Cloth, $1.00; paper, 60 cents.

THIS is the third series of International Sunday-school lessons which Dr. Pentecost, the noted evangelist, has treated upon in a manner likely to be very useful. The lessons from LUKE are arranged without reference to the events of the Christian year, and it seems unpleasant to ignore Easter by taking for that day the lesson which is given, or to study the crucifixion in November and the ascension at Christmas, but for this Dr. Pentecost has no responsibility. He speaks plainly, selecting the practical applications of the lesson and giving the information most likely to be useful to the average teacher. He is guilty of making Olivet "several hundred feet higher" than Jerusalem, of locating the transfiguration on Tabor, and of placing the brook Kidron about sixty miles astray, but the spirit of his explanations we greatly like, and he deserves to have many readers. He is a believer in the Bible as it is, without a shadow of abatement, and he finds in it the living word of God.

The Rights of Man is an outspoken pamphlet written by Mr. J. F. D'Arcy, of Portland, Oregon, in criticism of Henry George and in favor of less radical measures in respect to lands, tariff, etc.

The Preacher's Assistant is a neat monthly, published at one dollar a year, by Frank J. Boyer, Reading, Pa., and intended to aid the preacher to themes and general usefulness.

THE NEW CHURCH.

THE MASSACHUSETTS ASSOCIATION.

THE large congregation which gathered in the church on Bowdoin Street, Boston, April 3, seemed to us of an unusually serious frame of mind. Since the last meeting two venerable ministers had been removed to the higher life — Messrs. Goddard and Westall; the Presiding Minister, Rev. Joseph Pettee, was able on account of his recent illness to perform only a part of his duties, and this with some effort; and two prominent pastors were known to be suffering from overwork. But the effect of this seemed to be not to depress any one, but to draw out the affections of all in an unusual manner and to call forth words from the heart.

The business of the day was fully attended to. The opening address took strong views in regard to the recognition to be given to other religious bodies, and wisely urged that we should best do our duty to them by doing the part specially assigned to us and not attempting to do theirs.

The reports of Societies were uneven in respect to the skill with which they were drafted and the degree of church life manifested. Among the most interesting items of information were the large accessions at Boston Highlands and Brockton, the exemplary activity in Fall River and Providence, and the wise way in which Newtonville had so remodelled its constitution as to do away with a separate legal body. Boston reported that the establishment of the Cambridge branch had not diminished its attendance materially, and that it was now at work for the benefit of Malden. The estates on both sides of its church are now controlled by it. Thirteen members had died, and Bridgewater had also an unusual number so removed.

The missionary work had surpassed all previous records. Three persons had been employed all the time, and several of the pastors part of the time. Many public lectures had been given; two new and promising places, Malden and Jamaica Plain, had been supplied with regular meetings, and the funds had been used to such

a degree that much thought was given as to the best method of raising what will be needed next year.

Many matters looking to increased efficiency were referred to the Executive Committee for perfection of details.

The need of more ministers was alluded to and was upon the minds of all. With all the stations now established in addition to the regular societies, the ministerial force is much too small, and it is evident that for men who love the work there is a boundless field.

HASSELLS' HISTORY ON SWEDENBORG.

A CORRESPONDENT from the mountains of Colorado has kindly sent us some extracts from a large work prepared by C. B. and S. Hassell and called "A History of the Church of God from the Creation to A. D. 1885," a book prepared for the Baptists, as we understand. First giving a note which was inserted at the close inviting correction of any misstatement which had been unintentionally made, our friend makes the two extracts which follow:

The eighteenth was also the century of the rise of Swedenborgianism, or the so-called "New-Jerusalem Church," established by Emanuel Swedenborg, a Swede (1688–1772), who professed to have been Divinely inspired from 1743, and to have lived the remainder of his life in intercourse with the world of spirits, and to have seen the last General Judgment of the world in 1757, the second coming of Christ, and the setting up of the New Dispensation, the New Jerusalem Church, then taking place.

He professed to preach a new gospel which was not a gospel; he rejected or rationalized away (he called it spiritualizing) nearly all the fundamental principles of Christianity, as commonly understood, denying the tri-personality of God, and the personality of the devil, the vicariousness or reality of the atonement, the resurrection of the body, the future general judgment, and the destruction of the world. He claimed to understand the internal sense of the Scriptures better than the apostles did. He taught like Mohammed, that heaven is material, and that marriage will be continued there, notwithstanding the declaration of Christ to the contrary. (MATT. xxii. 30.) He also taught that all religions, even those of the heathens, contain the essence of saving truth; that man's will is free; that God loves all alike, and gives Himself equally to all, but all do not receive Him; and the system of salvation inculcated by Swedenborg went beyond the last verge of Arminianism, and plunged into the depths of Pelagian darkness. It is mournful that this theosophic mysticism is gaining much ground in various quarters in the nineteenth century. . . . Like the Swedenborgians they (the Shakers) are not only Arminians, but thorough-going Pelagians, maintaining that the will is free; that heaven is opened by man's good deeds, and hell by his evil deeds; and that man will have a chance of saving himself, not only before but after death.

We have written to the authors, giving such extracts from the

doctrines as would enable them to correct some of the statements in a second edition, but the truths which they have given seem to us likely to be of some use in any case. The New Church is not Pelagian in the understanding of the term which they give.

ENCOURAGEMENT.

We have received from Riverside, Cal., a letter so full of cheer that we feel like printing a part of it:

> I have been some time in receipt of the MAGAZINE, and should miss it much did it not come. I wish I could increase its size for you. The broad and comprehensive view it gives the reader of the drift of religious thought in what we may call the outside world makes it of especial value to New-Church people who are isolated. It is worthy of a most generous support. . . . The harvest seems rapidly ripening and the laborers seem so few. The changes which are so rapidly making in the industrial, social, political, and religious world would seem to indicate that now is the time to make greater efforts to bring before the world the truths of the New Age.

THE NEW–CHURCH TRACT AND PUBLICATION SOCIETY.

The Tract Society's Annual Report for 1889 has many cheering facts to tell. The *Helper*, which is simply a weekly tract with an appendix treating of the International Lessons, has four thousand two hundred subscribers, to which number, it is wisely suggested, that a little effort would add many more; during the year 1,066 copies of "Heaven and Hell" were given to ministers, and 849 copies of the "Life of Swedenborg"; of tracts, besides the *Helper*, 83,590 have been distributed, and of the pocket editions of small works, 8,460; the new work of distributing "Divine Love and Wisdom" goes on well, 282 copies having been given out to educators; it is mentioned that the total number of "gift books" is now 93,161; special reference is made to Rev. Chauncey Giles's new book "Why I am a New-Churchman," which is expected to be very useful and which will be sent to clergymen, teachers, and professional men so far as means permit; and the expenditures are given as some $5,300. It is expressly stated that the profits on the sales of Mr. Giles's works go to the Society and not to himself. Let every one send some contribution, addressing George Burnham, Treasurer, 500 North Broad Street, Philadelphia.

EDWIN A. GIBBENS.

For some years past it has been one of the pleasures of the summer to meet with Mr. Gibbens who always came to Boston during vacation. His mind seemed full of interest in spiritual truth, and he was very frank in expressing his views upon mooted questions. The transfer of his usefulness to the other world while he was still vigorous at the age of fifty-six was made in just the way that seemed adapted to his mind, for he was attending a meeting upon church business when he was stricken with apoplexy and became at once unconscious.

REV. JOHN WESTALL.

In order more perfectly to present the life story and the memorial services of this noble man and highly useful worker in our cause, we have deferred what is to be said of him till the next number.

CONNECTING LINKS.

We are glad to learn that Rev. G. H. Dole, of Grand Rapids, Mich., lately gave before the Agricultural Society of his county a lecture on the "Origin and Operation of Forces in Nature," which was afterwards published.

GOOD READING OF THE WORD.

Rev. A. Roeder in a recent publication has said that "the New-Church preacher, as a general thing, avoids the peculiar intonation of the Word, the sing-song, the inane unction, with which it is sometimes read." We hope that it is so, but we have some fear that the hurtful attempt to give excessive emphasis to the Scripture is not unknown among our people.

THE RELIGIOUS WORLD.

THE PEOPLE'S CHURCH OF CAMBRIDGE.

We lately printed extracts from a sermon delivered by Rev. J. A. Brockett, pastor of a colored Methodist Church at Cambridge, Mass. Through pleasant personal acquaintance with him we learned of his voluntary separation from that body aud establishment of a new organization. On the day of opening the services, sermons were given by Messrs. Reed and Wright to congregations filling the hall. On the next Sunday, Mr. Brockett gave a discourse defining his position thus :

To be a Christian is not a profession ; it is a reality. It is being, not professing to be. It is the development of the unseen being into those qualities which partake of the very nature and essence of God, and which, like him, endure forever. To apply the term profession to the Christian is a mockery of that which is holiest and best within us. No ; I do not profess to be a Christian — I am one.

Then, why leave the Christian Church ? In answer to which I will ask, are the works of the Infinite of such small import that the finite can remove, alter, or destroy them ? Withdrawing from the church with which I was formerly identified was simply a matter of honesty or dishonesty to God, to my fellows, and myself. That church, according to its discipline, believes that there are three Gods, or three distinct individualities in the Godhead. That doctrine I cannot honestly accept. Again, by the belief of that church in the personality of the devil, God is represented to us as a monster of injustice and cruelty. Such opinion I could not hold and be true to my convictions and understanding of the Bible.

Again, the reply to the second question — what does he believe ? — is found in the following epitome of the first article of our religious faith, namely, the existence of God, or that which constitutes the holy Trinity. We believe that there is only one true and living God. We believe that Jesus Christ in His humanity was the Son or physical embodiment of God ; or, that He was God manifested in human form and flesh for the salvation of the world from its sin. We believe that in the flesh He was susceptible to all human sorrow and joy, and that in spirit He was truly Divine, and as such was God.

In reply to the third question — what is he going to do ? — I would say, gaze about you and see what we have already done. By this step I am enabled to stand untrammelled in the full enjoyment of soul liberty, the right and holy inheritance to which all men are born. By the grace of God and your aid, I stand as the first of my race as the founder of a new church — a people's church. A church which does not demand that you shall be connected with any particular de-

nomination that you may be eligible to membership therein, but a church whose doors stand wide open and welcome all. Its demands from its adherents are allegiance to the laws of right and truth, a belief in Jesus Christ as your Saviour and obedience to His laws, a constant performance of good works, rather than a proposition thereof.

Rev. Mr. Brockett concluded by stating how the new church proposed to help those in the community who needed assistance, on the plan of the Apostolic Church, of coöperative beneficence toward its members. They should establish a plan for the relief of their sick, and it would not be a society connected with the church, but it would be the church doing its own work.

CLEARER VIEW OF REGENERATION.

Rev. H. A. Spencer printed in *Zion's Herald* an article on Regeneration which gave an enlightened view of that subject. He first showed that depravity is simply a disordered condition wherein the lower powers rule the higher and then said:

Regeneration is the reconstruction of the man after the original model, so that his higher powers are again in the ascendant, and the lower nature is dominated by them, and the man is restored to the Divine image. The general is again master of the field, and has his men all in hand. Love becomes the leader and rules the man — love for God and man, love instructed by the Word and spirit; and, while it controls, nothing contrary to love can emanate from him.

In view of these facts it is obvious that there needs to be some modification of some of the current teachings concerning "depravity," or "inbred sin," or "original sin" — these terms being used interchangeably, and none of them Scripture terms. They have come down to us as the terms of a theology that is almost universally rejected in our day. One would think from much that is said and written on this subject that depravity is something to be taken out of a man and thrown away, as we dig up the roots of noxious weeds and destroy them. Mr. Wesley did not, apparently, get entirely clear of the erroneous teachings of his time in this respect. He saw an uttermost salvation revealed in the Gospel, but did not seem to detect all the false notions of the old theology in regard to transmitted guilt. It is marvellous that he should retain so little in his theology that is out of harmony with the best statements of the ripest scholarship of the popular theology of today. He did deny that depravity entailed guilt on the race, but seemed to think there was something left that could, and therefore should, be removed by the wondrous grace of God.

He concluded with the words:

To prevent confusion of thought, therefore, and much misapprehension and contradiction, these terms, "inbred sin," "original sin," should be dropped out of theology; and the term "depravity" always used when reference is made to the effects of the fall of man.

Sin, in the New-Testament sense and as popularly understood, always involves one in guilt, and consists, in its last analysis, in the choice of evil. Hence, there is no sin except the act is conscious, moral quality is recognized, and evil is preferred. This is a rule of universal application to Christian and heathen, to saint and sinner, alike.

THE TRUE TEST.

Rev. Wolcott Calkins, pastor of the Eliot Congregational Church in Newton, Mass., has lately given in the *Andover Review* his reasons for opposing the long theological creed to which assent from new members is required. This is a mistake which our churches have never made, and they require only assent to fundamental principles. Dr. Calkins closed with these words:

How shall our Congregational Churches bear the fullest and most accurate testimony for the truth and against error, without imposing unwarranted terms of communion upon the disciples of Christ? He who solves this problem will do great service to the cause of truth. There is only one way. Remove all barriers of creed from the sacraments. Restore the covenant of personal surrender, consecration, and obedience to its place as the only instrument of our church state, and as the beautiful gate to the communion table. Sharpen the tests of Christian character. Keep out those who have hard and impenitent hearts. Turn out the wicked and scandalous. Make the church a communion of saints, and then trust soundly-converted, holy men to take care of its orthodoxy, and the Lord Jesus Christ to defend it against the gates of hell.

CHURCH UNITY.

Rev. J. H. Ward has lately given an address on Church Federation in which he said:

The church stands in a universal relation to the whole of mankind, and whatever limits this relation is a delusion and a snare. The church of today fails of this, not only in its lack of inward serenity, but in its inability, from the absence of a common Christian spirit, to take hold of the State, the family, and civil society in general. The Christlike purpose of reaching working unity among Christians can be realized only through constructive Christian statesmanship. In the present situation, to center interest on matters of prayer-meetings and liturgy is like Nero's fiddling at the burning of Rome. All conditions of men must be reached by Christianity, and for this purpose the principal attention must be given to a fervent and penetrating Christian socialism.

In this respect the church is badly side-tracked. It suffers a great loss of power in upholding denominationalism. As the different bodies are now, the main characteristic of each is that it stands for the religious life of some one class to the practical exclusion of others. There would be a vast increase in the church's resources if we had a united, many-sided Christianity, which should take its place as one of the visible and acknowledged factors of the nation's life.

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